

Evangelical Year-Book 1920



"Peace, Be Still."

Eden Publishing House
St. Louis Chicago

EVANGELICAL YEAR-BOOK

FOR THE YEAR OF OUR LORD

***** 1920 *****

*Published Annually in October by the German
Evangelical Synod of North America*



AMERICA THE BEAUTIFUL

O beautiful for spacious skies,
For amber waves of grain,
For purple mountain majesties,
Above the fruited plain;
America! America! God shed His grace on thee,
And crown thy good with brotherhood,
From sea to shining sea!

O beautiful for pilgrim feet,
Whose stern, impassioned stress
A thoroughfare for freedom beat
Across the wilderness;
America! America! God mend thine every flaw,
Confirm thy soul in self-control,
Thy liberty in law!

O beautiful for patriot dream
That sees beyond the years,
Thine alabaster cities gleam,
Undimmed by human tears;
America! America! God shed His grace on thee,
And crown thy good with brotherhood,
From sea to shining sea!

— Evangelical Hymnal, No. 423.

EDEN PUBLISHING HOUSE

ST. LOUIS, MO.

CHICAGO, ILL.

The Year 1920

The year 1920 is a leap year of 366 days. Of the Jewish era it is the 5681; of the Mohammedan, 1339. Since the beginning of the German Reformation it is the 403rd, and since the beginning of American Independence it is the 144th.

Eclipses

There will be four eclipses this year, two of the sun and two of the moon.

1. *A total eclipse* of the moon, May 2, 1920, visible in the United States; the beginning visible generally in Europe, Western Asia, Africa, the Indian Ocean, except the eastern portion, the Atlantic Ocean, eastern North America, and South America; the ending visible generally in western Europe, western Asia, the Atlantic Ocean, North America, except the extreme northwestern portion, South America, and the eastern portion of the Pacific Ocean.
2. *A partial eclipse* of the sun, May 17, 1920, invisible in the United States.
3. *A total eclipse* of the moon, Oct. 26—27, 1920, invisible in the United States.
4. *A partial eclipse* of the sun, Nov. 10, 1920, visible in the United States, from 8:03 to 9:25 A. M. (Central Time).

The Planets

Morning Stars, West of Sun

Mercury, January 1 to February 5; March 20 to May 25; July 27 to September 8; November 15 to end of year.
Venus, January 1 to July 3.
Mars, January 1 to April 22.
Jupiter, January 1 to February 3; August 22 to end of year.
Saturn, January 1 to February 27; September 7 to end of year.
Uranus, February 21 to August 27.

Evening Stars, East of Sun

Mercury, February 3 to March 20; May 25 to July 27; September 8 to November 15.
Venus, July 3 to end of year.
Mars, April 22 to end of year.
Jupiter, February 3 to August 22.
Saturn, February 27 to September 7.
Uranus, January 3 to February 21; August 27 to end of year.

Brightest or Best Seen

Mercury, as morning star, at its greatest western elongation, April 16, August 14, December 3; as evening star, at its greatest eastern elongation, March

3, June 29, October 25.

Venus, January 1 and December 31.

Mars, April 22 to May 3.

Jupiter, August 3—22.

Saturn, February 20 to March 6.

Uranus, August 3 to September 30, at which time the planet will be visible to the naked eye, its approximate location being 22 hours, 22 minutes right ascension, and 11 degrees, 4 minutes south declination in the constellation Aquarius.

Invisible or Very Dim

Mercury, at all other times than those given above, when as evening star or morning star.

Venus, June 10 to August 1.

Jupiter, July 28 to September 15.

Saturn, February 2 to March 25.

Uranus, practically invisible at all other times than those given above.

Neptune, always invisible to naked eye.

All Night Stars

Mars, in April and May.

Jupiter, in February.

Saturn, in March.

Hours and days and months and years
Come and go and rise and fall,
Gains and losses, smiles and tears,
Freely scattered thru them all;

O my Saviour, let them be
Radiant with Thy life divine
Spent in better serving Thee,
And becoming wholly Thine.

Week	Days Month	January 1920		Sun rises	Sun sets	Moon rises and sets
		MEMORABLE DAYS	Bible Readings			
				H. M.	H. M.	H. M.
T	1	<i>New Year's Day</i>	Ps. 72: 1-8	7.39	4.28	2.41
F	2	Wilhelm Loehe †	1872 Rom. 6: 15-23	7.39	4.29	3.54
S	3	Gordius †	303 Isa. 58: 5-12	7.39	4.30	5.05

1 Sunday after New Year Tit. 3: 4-8; Matth. 2: 13-23

S	4	Moses Stuart †	1852 John 8: 31-39	7.39	4.31	6.09
M	5	Johann Hess †	1547 Ex. 3: 1-12	7.38	4.32	rises
T	6	<i>Epiphany</i>	Heb. 11: 23-29	7.38	4.33	6.04
W	7	Widukind baptized	785 Ex. 2: 11-20	7.38	4.34	7.19
T	8	Battle of New Orleans	1815 Ex. 4: 1-12	7.38	4.35	8.31
F	9	Galileo Galilei †	1642 Isa. 6: 1-8	7.38	4.36	9.40
S	10	Karl von Linné †	1778 Matth. 28: 16-20	7.38	4.37	10.46

2 First Sunday after Epiphany Rom. 12: 1-5; Luke 2: 41-52

S	11	Francis S. Key †	1843 Deut. 33: 25-29	7.37	4.38	11.48
M	12	Johann Heinrich Pestalozzi	1746 Ex. 3: 12-22	7.37	4.39	morn
T	13	George Fox †	1691 Ex. 4: 10-17	7.37	4.41	12.53
W	14	Edmund Halley †	1742 Ex. 4: 27-31	7.36	4.42	1.52
T	15	St. Louis Deac. Home dcd.	1893 Ex. 5: 1-9	7.36	4.43	2.50
F	16	Johann A. Neander	1789 Ex. 6: 1-13	7.35	4.44	3.47
S	17	Benjamin Franklin	1706 Ex. 10: 8-11	7.35	4.46	4.42

3 Second Sunday after Epiphany Rom. 12: 6-16; John 2: 1-11

S	18	Daniel Webster	1782 Ex. 11: 1-10	7.34	4.47	5.46
M	19	Hans Sachs †	1576 Ex. 12: 1-14	7.33	4.48	6.10
T	20	John Howard †	1790 Ex. 12: 21-28	7.33	4.50	6.50
W	21	Matthias Claudius †	1821 1 Pet. 1: 13-23	7.32	4.51	sets
T	22	Constantine †	337 Ps. 116: 1-13	7.31	4.52	6.51
F	23	Guido F. Verbeck	1830 2 Chron. 30: 13-22	7.30	4.54	7.57
S	24	Gold discovered in California	1848 Deut. 8: 11-20	7.30	4.55	9.03

4 Third Sunday after Epiphany Rom. 12: 16-21; Matth. 8: 1-13

S	25	Philip Jacob Spener	1635 Matth. 26: 20-29	7.29	4.56	10.10
M	26	Polycarp †	167 Ex. 12: 29-36	7.28	4.58	11.19
T	27	Chrysostom	347 Ex. 12: 37-42	7.27	4.59	morn
W	28	Pastor Adolf Baltzer †	1880 Ex. 12: 43-57	7.26	5.01	12.29
T	29	Ernst Moritz Arndt †	1860 Ex. 13: 17-22	7.25	5.02	1.42
F	30	Thirty Years' War ended	1648 Ex. 14: 21-29	7.24	5.03	2.48
S	31	Charles Haddon Spurgeon †	1892 Ex. 15: 1-13	7.23	5.05	3.52

MOON'S PHASES

Full Moon, 5th, 3.05 P. M. New Moon, 20th, 11.27 P. M.
Last Quarter, 12th, 6.09 P. M. First Quarter, 28th, 9.38 A. M.

NOTE—The daily Bible readings used in this calendar are those selected for the 1920 Evangelical Bible Story Lessons. The adoption of these readings for daily devotions will be found very helpful in the study of the Bible Story Lessons.

I feel the load of sin so vast,
It sinks me to the grave;
But let Thy blood wash out my sins,
Since me Thou camest to save.

Week	Days Month	February 1920		Sun rises	Sun sets	Moon rises and sets
		MEMORABLE DAYS	Bible Readings	H. M.	H. M.	H. M.
5		Septuagesima Sunday	Matth. 20: 1-16; 1 Cor. 9: 24-10: 5			
S	1	Ignatius †	107 Ps. 106: 1-12	7.22	5.06	4.52
M	2	First C. E. Society organized	1881 Ex. 15: 22-27	7.21	5.08	5.39
T	3	Ansgar †	865 Ex. 16: 11-20	7.19	5.09	6.25
W	4	Rhabanus Maurus †	856 Ex. 16: 21-30	7.18	5.10	rises
T	5	Thomas Carlyle †	1881 Ex. 16: 31-36	7.17	5.12	7.17
F	6	France recog. Indep. of U. S.	1778 Matth. 6: 25-34	7.16	5.13	8.26
S	7	George Wagner †	1527 John 6: 27-35	7.14	5.15	9.32
6		Sexagesima Sunday	Luke 8: 4-15; 2 Cor. 11: 19-12: 9			
S	8	Alexander M. Mackay †	1890 John 6: 48-58	7.13	5.16	10.37
M	9	Ernst W. Hengstenberg	1804 Ex. 17: 1-7	7.12	5.18	11.39
T	10	Canada a British Province	1764 Ex. 17: 8-16	7.10	5.19	morn
W	11	Thomas A. Edison	1847 2 Sam. 7: 25-29	7.09	5.20	12.39
T	12	Abraham Lincoln	1809 Neh. 1: 6-11	7.08	5.22	1.36
F	13	Cotton Mather †	1728 Luke 18: 1-8	7.06	5.23	2.30
S	14	<i>St. Valentine's Day</i>	Luke 11: 1-10	7.05	5.25	3.20
7		Quinquagesima Sunday	Luke 18: 31-43; 1 Cor. 13			
S	15	Gotthold Ephraim Lessing †	1781 Mark 11: 22-25	7.03	5.26	4.05
M	16	Philip Melancthon	1497 Ps. 23	7.02	5.28	4.44
T	17	<i>Shrove Tuesday</i>	Ezek. 34: 1-10	7.00	5.29	5.21
W	18	<i>Ash Wednesday</i>	Ezek. 34: 11-26	6.59	5.30	5.54
T	19	Nicholas Copernicus	1473 John 10: 11-18	6.57	5.32	6.24
F	20	L. Nollau †	1869 Luke 15: 1-10	6.56	5.33	sets
S	21	Benedict Spinoza †	1677 1 Pet. 5: 1-11	6.54	5.35	7.59
8		Invocavit, 1st Sunday in Lent	Matth. 4: 1-11; 2 Cor. 6: 1-10			
S	22	George Washington	1732 Heb. 13: 12-25	6.52	5.36	9.07
M	23	Bartholomæus Ziegenbalg †	1719 Ex. 3: 1-10	6.51	5.37	10.20
T	24	George F. Handel	1685 Ex. 4: 1-9	6.49	5.39	11.30
W	25	Isaac Newton	1642 Ex. 7: 14-25	6.47	5.40	morn
T	26	Christianity perm. in Japan	1873 Ex. 8: 1-14	6.46	5.42	12.29
F	27	Schmalkald Articles	1531 Ex. 9: 18-26	6.44	5.43	1.43
S	28	Berlin Mission Society org.	1824 Ex. 9: 27-35	6.42	5.44	2.42
9		Reminiscere, 2nd Sun. in Lent	Matth. 15: 21-28; 1 Thess. 4: 1-7			
S	29	Patrick Hamilton †	1528 Ex. 11: 4-10	6.41	5.46	3.34

MOON'S PHASES

Full Moon, 4th, 2.42 A. M. New Moon, 19th, 3.35 P. M.
Last Quarter, 11th, 2.49 P. M. First Quarter, 26th, 5.50 P. M.

O Lamb of God most lowly!
 All free from spot and strain.
 O help us now to serve Thee
 And sing Thy praise again.

Week	Days Month	March 1920		Sun	Sun	Moon
		MEMORABLE DAYS	Bible Readings	rises	sets	rises and sets
				H. M.	H. M.	H. M.
M	1	Moravian Church estab.	1457 Mark 14: 12-16	6.39	5.47	4.19
T	2	John Wesley †	1791 Mark 14: 17-26	6.37	5.48	4.57
W	3	Peace Treaty, Paris	1871 Luke 22: 1-6	6.35	5.50	5.31
T	4	Bible Soc. in Rome org.	1872 John 13: 21-30	6.34	5.51	rises
F	5	Thomas Aquinas †	1274 Luke 22: 15-22	6.32	5.52	7.12
S	6	F. W. v. Bodelschwingh	1831 1 Cor. 11: 23-33	6.30	5.54	8.18
10 Oculi, Third Sunday in Lent Luke 11: 14-28; Eph. 5: 1-9						
S	7	Brit. and Foreign Bible Soc.	1804 John 6: 48-58	6.28	5.55	9.22
M	8	H. W. Beecher †	1887 Matth. 26: 36-46	6.26	5.56	10.24
T	9	Ger. Ev. Miss. Society org.	1865 John 17: 1-12	6.25	5.58	11.23
W	10	Benjamin West †	1820 John 17: 13-26	6.23	5.59	morn
T	11	Salzburgers arrive	1734 Luke 18: 1-14	6.21	6.00	12.19
F	12	Henry Bergh †	1888 Luke 11: 1-13	6.19	6.02	1.10
S	13	Alaska purchased	1867 Gen. 18: 23-33	6.17	6.03	1.58
11 Laetare, Fourth Sunday in Lent John 6: 1-15; Gal. 4: 21-31						
S	14	Johann Semler †	1791 Jas. 5: 13-20	6.15	6.04	2.40
M	15	Thomas Cramner †	1556 John 18: 1-11	6.13	6.06	3.18
T	16	Wilhelm Baur	1826 Luke 22: 32-40	6.12	6.07	3.52
W	17	Georg Neumark †	1621 Luke 22: 55-62	6.10	6.08	4.23
T	18	Alexander	251 John 13: 1-12	6.08	6.09	4.51
F	19	David Livingstone	1813 Mark 8: 31-38	6.06	6.11	5.24
S	20	Johann E. Gossner †	1858 John 6: 63-69	6.04	6.12	sets
12 Judica, Fifth Sunday in Lent John 8: 46-59; Heb. 9: 11-15						
S	21	Johann Sebastian Bach	1685 1 Pet. 5: 5-11	6.02	6.13	8.05
M	22	Wolfgang v. Goethe †	1832 Matth. 27: 57-66	6.00	6.15	9.12
T	23	Jonathan Edwards †	1758 1 Cor. 15: 50-58	5.58	6.16	10.28
W	24	Henry W. Longfellow †	1882 John 11: 17-27	5.57	6.17	11.36
T	25	Slave trade abol. in Engl.	1807 John 14: 1-7	5.55	6.18	morn
F	26	Ludwig van Beethoven †	1827 2 Cor. 5: 1-10	5.53	6.20	12.47
S	27	Hermann Th. Wangemann	1818 John 6: 37-47	5.51	6.21	1.48
13 Palm Sunday / Matth. 21: 1-9; Phil. 2: 5-11						
S	28	Commenius	1592 Matth. 25: 31-46	5.49	6.22	2.17
M	29	Charles Wesley †	1788 Matth. 28: 8-15	5.47	6.23	2.57
T	30	Friedrich August Tholuck	1799 John 20: 19-29	5.45	6.25	3.32
W	31	Japan opened	1854 John 21: 1-14	5.43	6.26	4.02

MOON'S PHASES

Full Moon, 4th, 3.13 P. M. New Moon, 20th, 4.56 A. M.
 Last Quarter, 12th, 11.57 A. M. First Quarter, 27th, 12.45 A. M.

Hail the Lord of earth and heaven!
 Praise to Thee by both be given;
 Thee we greet triumphant now,
 Hail! the resurrection Thou.

Week	Days Month	April 1920		Sun	Sun	Moon rises and sets H. M.
		MEMORABLE DAYS	Bible Readings	rises H. M.	sets H. M.	
T	1	<i>Maundy Thursday</i>	Matth. 28: 1-10	5.42	6.27	4.31
F	2	<i>Good Friday</i>	Rev. 1: 10-18	5.40	6.28	4.59
S	3	Reginald Heber †	1826 Col. 3: 1-17	5.38	6.30	rises
14 Easter Sunday Mark 16: 1-8; 1 Cor. 5: 6-8						
S	4	Ambrose†	397 2 Cor. 15: 12-20	5.36	6.31	8.10
M	5	<i>Easter Monday</i>	Ex. 19: 16-25	5.34	6.32	9.25
T	6	Albert Duerer †	1528 Ex. 20: 1-11	5.32	6.34	10.06
W	7	Johann Hinrich Wichern †	1881 Ex. 20: 12-21	5.30	6.35	11.02
T	8	M. Chemnitz †	1586 Ex. 34: 1-8	5.29	6.36	11.51
F	9	Lee's Surrender	1865 Ps. 119: 33-40	5.27	6.37	morn
S	10	William Booth	1829 Ps. 119: 97-104	5.25	6.39	12.35
15 Quasimodogeniti Sunday John 20: 19-31; 1 John 5: 4-10						
S	11	David Zeisberger	1720 Rom. 13: 8-14	5.23	6.40	1.14
M	12	Adoniram Judson †	1850 Mark 12: 28-34	5.21	6.41	1.49
T	13	Edict of Nantes	1598 Ps. 19: 7-14	5.20	6.42	2.21
W	14	Horace Bushnell	1802 Acts 8: 26-39	5.18	6.44	2.47
T	15	Abraham Lincoln †	1865 Ps. 119: 9-16	5.16	6.45	3.29
F	16	Peter Waldus †	1197 Matth. 7: 24-27	5.14	6.46	3.49
S	17	Luther in Worms	1521 Luke 24: 25-32	5.13	6.47	4.19
16 Misericordias Domini Sunday John 10: 12-16; 1 Pet. 2: 21-25						
S	18	Germantown slavery protest	1688 2 Tim. 3: 10-17	5.11	6.49	4.51
M	19	Battle of Lexington	1775 Ex. 32: 1-6	5.09	6.50	sets
T	20	Pastor Geo. Wall †	1867 Ex. 32: 19-27	5.08	6.51	9.38
W	21	Anselm of Canterbury †	1109 1 Kings 13: 1-10	5.07	6.52	10.27
T	22	Origen †	251 Rom. 6: 12-23	5.04	6.54	11.43
F	23	William Shakespeare †	1616 Acts 17: 22-34	5.02	6.55	morn
S	24	Wilfrid †	709 Matth. 18: 1-14	5.01	6.56	12.14
17 Jubilate Sunday John 16: 16-23; 1 Pet. 2: 11-20						
S	25	Oliver Cromwell	1599 Hosea 8	4.59	6.58	12.57
M	26	Alexander Duff	1806 Ex. 36: 1-7	4.58	6.59	1.34
T	27	Otto Catelin †	1554 Ex. 38: 24-31	4.56	7.00	2.05
W	28	Friedrich Myconius †	1546 Ex. 39: 17-38	4.54	7.01	2.36
T	29	Pastor Wilhelm Binner	1805 1 Cor. 3: 10-17	4.53	7.02	3.00
F	30	Washington inaugurated	1789 John 2: 13-22	4.51	7.04	3.30

MOON'S PHASES

Full Moon, 3rd, 4.55 A. M. New Moon, 18th, 3.43 P. M.
 Last Quarter, 11th, 7.24 A. M. First Quarter, 25th, 7.28 A. M.

Spirit of purity and grace,
Our weakness pitying, see:
O make our hearts Thy dwelling place,
And worthier of Thee!

Days Week Month	May 1920		Sun rises H. M.	Sun sets H. M.	Moon rises and sets H. M.
	MEMORABLE DAYS				
S 1	Battle of Manila		1898	Matth. 12: 1-8	4.50 7.05 3.58
18 Cantate Sunday			John 16: 5-15; James 1: 17-21		
S 2	Athanasius †		373	Heb. 9: 1-14	4.48 7.06 7.01
M 3	Monica †		388	Num. 13: 17-25	4.47 7.07 rises
T 4	Alexander Vinet †		1847	Num. 13: 26-33	4.45 7.09 8.54
W 5	Napoleon Bonaparte †		1821	Num. 14: 6-10	4.44 7.10 9.45
T 6	Alexander von Humboldt †		1859	Josh. 2: 1-16	4.43 7.11 10.30
F 7	Pacific Railway completed		1869	Josh. 6: 22-25	4.41 7.12 11.11
S 8	American Bible Society		1816	John 6: 29-35	4.40 7.14 11.48
19 Rogate Sunday			John 16: 23-30; James 1: 22-27		
S 9	Zinzendorf †		1760	Rom. 4: 13-22	4.39 7.15 12.00
M 10	London Rel. Tract Society		1799	Num. 16: 1-7	4.37 7.16 morn
T 11	Johann Arndt †		1621	Num. 16: 8-26	4.36 7.17 12.50
W 12	Samuel Marsden †		1838	Num. 16: 27-34	4.35 7.18 1.18
T 13	Ascension Day			Num. 16: 35-40	4.34 7.19 1.46
F 14	Gabriel Fahrenheit		1567	Num. 16: 41-50	4.32 7.21 2.15
S 15	Kaspar Olevianus †		1587	Phil. 2: 1-11	4.31 7.22 2.47
20 Exaudi Sunday			John 15: 26-16: 4; 1 Peter 4: 7-11		
S 16	Vitringa		1659	Isa. 2: 9-17	4.30 7.23 3.31
M 17	Joachim of Floris †		1201	Acts 2: 37-47	4.29 7.24 4.02
T 18	American Baptist Miss. Soc.		1814	Matth. 16: 13-18	4.28 7.25 4.45
W 19	India Mission assumed		1884	Acts 6: 1-7	4.27 7.26 sets
T 20	John Eliot †		1690	1 Cor. 12: 27-13: 1	4.26 7.27 10.08
F 21	Elizabeth Fry		1780	Acts 11: 19-26	4.25 7.28 10.55
S 22	Nathaniel Hawthorne †		1864	John 17: 15-21	4.24 7.29 11.34
21 Pentecost Sunday			John 14: 23-31; Acts 2: 1-13		
S 23	Girolamo Savonarola †		1498	Rev. 19: 6-16	4.23 7.30 11.57
M 24	Pentecost Monday			Num. 20: 2-13	4.22 7.31 12.08
T 25	Augustine of Canterbury †		632	Num. 20: 14-22	4.21 7.32 morn
W 26	Bede †		735	Num. 20: 23-29	4.21 7.33 12.42
T 27	Dante Aleghieri		1265	Num. 21: 1-6	4.20 7.34 1.06
F 28	John Calvin †		1564	Num. 21: 7-16	4.19 7.35 1.34
S 29	Turks storm Constantinople		1453	Ps. 106: 13-32	4.18 7.36 2.12
22 Trinity Sunday			John 3: 1-15; Rom. 11: 33-36		
S 30	Memorial Day			Phil. 2: 13-24	4.18 7.37 3.05
M 31	Josef Haydn †		1809	Num. 22: 1-8	4.17 7.39 3.43

MOON'S PHASES

Full Moon, 2nd, 7.47 P. M. New Moon, 18th, 12.25 A. M.
Last Quarter, 10th, 11.51 P. M. First Quarter, 24th, 3.07 P. M.

Praise thou the Lord, who upholdeth all Nature in splendor,
 Bears thee on pinions of eagles, thy Help and Defender;
 Doth thee maintain
 As Thine own heart would ordain;
 Soul, hast thou never perceived it?

Week	Days	Month	June 1920		Sun rises	Sun sets	Moon rises and sets P. M.
			MEMORABLE DAYS	Bible Readings	H. M.	H. M.	
T	1		J. F. Oberlin †	1826 Num. 22: 9-14	4.17	7.39	rises
W	2		Robert Browne †	1631 Num. 22: 15-21	4.16	7.40	8.28
T	3		Frances Havergal †	1879 Num. 22: 22-35	4.16	7.41	8.56
F	4		First Bible printed in Am.	1743 Num. 22: 36-41	4.15	7.41	9.36
S	5		Boniface †	755 Jer. 7: 20-28	4.15	7.42	10.22

23 First Sunday after Trinity Luke 16: 19-31; 1 John 4: 16-21

S	6		First Y. M. C. A. established	1844 Acts 5: 27-36	4.14	7.43	10.45
M	7		Paul Gerhardt †	1676 Num. 23: 1-6	4.14	7.44	11.16
T	8		August Herman Francke	1727 Num. 23: 18-27	4.14	7.44	11.48
W	9		William Carey †	1834 Num. 24: 1-9	4.13	7.45	morn
T	10		New Amsterdam founded	1614 Num. 24: 10-14	4.13	7.46	12.15
F	11		Roger Bacon †	1294 Num. 24: 15-25	4.13	7.46	12.48
S	12		William Cullen Bryant †	1878 Acts 13: 27-41	4.13	7.47	1.17

24 2nd Sunday after Trinity Luke 14: 16-24; 1 John 3: 13-18

S	13		Luther marries	1525 Matth. 10: 32-42	4.13	7.47	1.53
M	14		<i>Flag Day</i>	(1777) Deut. 31: 1-13	4.13	7.48	2.36
T	15		Magna Charta	1215 Deut. 31: 14-23	4.12	7.48	3.28
W	16		Unitas Fratrum	1722 Num. 27: 15-23	4.12	7.48	4.29
T	17		Bunker Hill	1775 Deut. 32: 36-43	4.12	7.49	sets
F	18		Albert Knapp †	1864 Deut. 32: 48-52	4.13	7.49	9.20
S	19		Chas. Hodge †	1878 Deut. 34: 1-4	4.13	7.50	10.07

25 Third Sunday after Trinity Luke 15: 1-10; 1 Pet. 5: 6-11

S	20		Basel Mission Institute	1820 Deut. 34: 5-12	4.13	7.50	10.40
M	21		J. G. Hamann †	1788 Ex. 1: 6-14	4.13	7.50	11.09
T	22		Lieut. Adolph. Greely found	1884 Ex. 15: 1-11	4.12	7.50	11.36
W	23		Elmhurst College dedicated	1873 Ex. 16: 13-21	4.13	7.50	morn
T	24		John Cabot disc. Labrador	1497 Ex. 20: 1-17	4.14	7.51	12.06
F	25		Augustana presented	1530 Josh. 1: 1-9	4.14	7.51	12.35
S	26		Julian Apostate †	363 Josh. 23: 5-14	4.14	7.51	1.08

26 Fourth Sunday after Trinity Luke 6: 36-42; Rom. 8: 18-23

S	27		Joseph Smith (Nauvoo) †	1844 Josh. 24: 22-33	4.15	7.51	1.42
M	28		Irenaeus †	202 Josh. 6: 1-9	4.15	7.51	2.21
T	29		American Board C. F. M.	1810 Josh. 1: 10-16	4.16	7.51	3.05
W	30		Raymond Lully †	1315 Josh. 2: 1-7	4.16	7.50	3.54

MOON'S PHASES

Full Moon, 1st, 11.18 A. M. New Moon, 16th, 7.41 A. M.
 Last Quarter, 9th, 12.59 P. M. Last Quarter, 23rd, 12.50 A. M.

Speed our Republic, O Father on high,
 Lead us in pathways of justice and right;
 Rulers as well as the ruled, one and all,
 Girdle with virtue, the armor of might!

Days Week	Month	July 1920		Sun rises	Sun sets	Moon rises and sets
		MEMORABLE DAYS	Bible Readings	H. M.	H. M.	H. M.
T	1	First World's S. S. Conv.	1889 Josh. 2: 8-14	4.17	7.50	rises
F	2	Emmaus Asylum opened	1893 Josh. 3: 3-9	4.17	7.50	8.25
S	3	Hans Egede lands in Greenl.	1721 Josh. 3: 11-17	4.18	7.50	8.56
27 Fifth Sunday after Trinity Luke 5: 1-11; 1 Pet. 3: 8-15						
S	4	<i>Independence Day</i>	1776 Josh. 4: 18-24	4.18	7.50	9.25
M	5	Sir John Oldcastle	1360 Josh. 6: 1-5	4.19	7.49	9.50
T	6	Johann Hus †	1415 Josh. 6: 8-27	4.20	7.49	10.21
W	7	Hawaii annexed	1899 Josh. 7: 1-6	4.20	7.49	10.47
T	8	Kilian †	689 Josh. 7: 7-15	4.21	7.49	11.17
F	9	Braddock defeated	1755 Josh. 7: 19-26	4.22	7.48	11.50
S	10	William of Orange †	1584 Jas. 1: 12-22	4.23	7.48	morn
28 Sixth Sunday after Trinity Matth. 5: 20-26; Rom. 6: 3-11						
S	11	Burn. of widows proh., India	1832 Prov. 14: 27-34	4.24	7.47	12.29
M	12	Charles Kingsley	1819 Josh. 23: 1-11	4.24	7.46	1.15
T	13	Treaty of Berlin	1878 Josh. 24: 1-15	4.25	7.45	2.09
W	14	Storming of the Bastille	1789 Josh. 24: 21-28	4.26	7.45	3.13
T	15	Jerusalem taken	1099 Josh. 24: 29-31	4.27	7.44	4.23
F	16	Anna Askew †	1546 Rom. 8: 35-39	4.28	7.43	sets
S	17	Chr. F. Schwartz in India	1750 Rev. 2: 9-11	4.29	7.43	8.38
29 Seventh Sunday after Trinity Mark 8: 1-9; Rom. 6: 19-23						
S	18	Infallibility of pope	1870 1 Cor. 15: 51-58	4.30	7.42	9.09
M	19	Missionaries Tanner and Jost	1885 Judges 6: 11-24	4.31	7.41	9.41
T	20	Armada defeated	1588 Judges 6: 25-40	4.32	7.40	10.07
W	21	Friedrich Froebel †	1852 Judges 6: 1-10	4.33	7.39	10.38
T	22	Battle of Tours	732 Ex. 3: 1-10	4.34	7.38	11.09
F	23	Methodist Society founded	1740 Isa. 6: 1-13	4.35	7.37	11.43
S	24	Thos. à Kempis †	1471 Acts 22: 1-15	4.36	7.36	morn
30 Eighth Sunday after Trinity Matth. 7: 15-23; Rom. 8: 12-17						
S	25	Prof. A. Irion †	1870 2 Tim. 1: 1-14	4.37	7.35	12.21
M	26	Robert Fulton	1765 Judges 7: 1-8	4.38	7.34	1.06
T	27	Atlantic Cable laid	1866 Judges 7: 16-21	4.39	7.33	1.49
W	28	Fourteenth Amendment	1868 Judges 8: 22-28	4.40	7.32	2.21
T	29	William Wilberforce †	1833 Judges 9: 7-21	4.41	7.31	3.36
F	30	William Penn †	1718 Judges 9: 41-57	4.42	7.30	rises
S	31	Ignatius of Loyola †	1556 Judges 10: 6-16	4.43	7.28	7.30

MOON'S PHASES

Full Moon, 1st, 2.41 A. M. New Moon, 15th, 2.25 P. M.
 Last Quarter, 8th, 11.06 P. M. First Quarter, 22nd, 1.20 P. M.
 Full Moon, 30th, 5.19 P. M.

Bless us in every task, O Lord,
 Begun, continued, done for Thee:
 Fulfil Thy perfect word in me,
 And Thine abounding grace afford.

Days Week	Month	August 1920		Sun rises	Sun sets	Moon rises and sets
		MEMORABLE DAYS	Bible Readings	H. M.	H. M.	H. M.
31		Ninth Sunday after Trinity	Luke 16: 1-9; 1 Cor. 10: 6-13			
S	1	Robert Morrison †	1834 Judges 11: 29-40	4.45	7.27	7.58
M	2	Martyrs under Nero	64 Judges 13: 6-16: 24	4.46	7.26	8.25
T	3	Victoria Nyanza discovered	1858 Judges 14: 5-14	4.47	7.24	8.52
W	4	Hans Andersen †	1875 Judges 15: 13-20	4.48	7.23	9.22
T	5	Gen. Philip Sheridan †	1888 Judges 16: 6-17	4.49	7.22	9.51
F	6	Ben Johnson †	1637 Judges 16: 21-25	4.50	7.20	10.28
S	7	Henry IV. †	1106 Judges 16: 26-30	4.51	7.19	11.10
32		Tenth Sunday after Trinity	Luke 19: 41-49; 1 Cor. 12: 1-11			
S	8	Norwegian Mission Society	1842 Gal. 5: 13-24	4.53	7.18	11.49
M	9	Robert Moffatt †	1883 Ruth 1: 1-10	4.54	7.16	morn
T	10	Jerusalem destroyed	70 Ruth 1: 14-22	4.55	7.15	12.55
W	11	Japan abolishes paganism	1884 Ruth 2: 1-12	4.56	7.13	2.02
T	12	James Russell Lowell †	1891 Ruth 2: 13-22	4.57	7.12	3.11
F	13	Jeremiah Taylor †	1657 Ruth 4: 1-11	4.59	7.10	4.27
S	14	New Cologne Cathedral	1880 Ruth 4: 14-22	5.00	7.09	sets
33		11th Sunday after Trinity	Luke 18: 9-14; 1 Cor. 15: 1-10			
S	15	Eusebius †	303 Heb. 4: 1-16	5.01	7.07	6.36
M	16	Lepsic Mission Society	1819 1 Sam. 1: 9-18	5.02	7.05	8.07
T	17	Frederick the Great †	1786 1 Sam. 2: 1-11	5.03	7.04	8.39
W	18	Ole Bull †	1880 1 Sam. 3: 18-26	5.05	7.02	9.10
T	19	Evangelical Alliance	1846 1 Sam. 2: 1-13	5.06	7.00	9.43
F	20	Pastor Joseph Rieger †	1869 Mark 1: 14-20	5.07	6.59	10.20
S	21	Moravian Missions begun	1732 Acts 26: 15-20	5.08	6.57	10.57
34		Twelfth Sunday after Trinity	Mark 7: 31-37; 2 Cor. 3: 4-9			
S	22	Santa Fe taken	1846 2 Tim. 4: 1-8	5.09	6.56	11.45
M	23	Increase Mather †	1723 1 Sam. 2: 12-17	5.10	6.54	morn
T	24	St. Bartholomew Massacre	1572 1 Sam. 2: 27-36	5.12	6.52	12.25
W	25	Council of Nicea	325 1 Sam. 4: 5-18	5.13	6.50	1.28
T	26	First Luth. Conf. in Am.	1748 Prov. 22: 1-12	5.14	6.49	2.26
F	27	Hugo Grotius †	1645 Prov. 10: 1-16	5.15	6.47	3.25
S	28	St. Augustine †	430 Gal. 6: 6-18	5.16	6.45	4.27
35		13th Sunday after Trinity	Luke 10: 23-37; Gal. 3: 15-22			
S	29	Ulrich v. Hutten †	1523 Ezek. 18: 10-20	5.18	6.43	6.29
M	30	Mel. College taken over	1871 Neh. 9: 26-31	5.19	6.42	rises
T	31	John Bunyan †	1688 Judges 2: 7-19	5.20	6.40	7.22

MOON'S PHASES

Last Quarter, 7th, 6.51 A. M. First Quarter, 21st, 4.52 A. M.
 New Moon, 13th, 9.44 P. M. Full Moon, 29th, 7.03 A. M.

Teach us aright to sow the seed;
 Teach us Thy chosen flock to feed;
 Teach us immortal souls to gain;
 Nor let us labor, Lord in vain.

Week	Days Month	September 1920		Sun	Sun	Moon
		MEMORABLE DAYS	Bible Readings	rises	sets	rises and sets
				H. M.	H. M.	H. M.
W	1	Calvin returns to Geneva	1541 Judges 7	5.21	6.38	7.56
T	2	Lufft, printer 1st Ger. Bible	1495 Judges 13: 8-16	5.22	6.36	8.31
F	3	Oliver Cromwell †	1658 Ruth 1	5.24	6.34	9.10
S	4	First steamboat on Hudson	1807 1 Sam. 3: 1-13	5.25	6.32	9.56

36 14th Sunday after Trinity Luke 17: 11-19; Gal. 5: 16-24

S	5	Continental Cong., Phila.	1774 1 Sam. 4: 1-18	5.26	6.30	10.50
M	6	<i>Labor Day</i>	1 Sam. 9: 17-10: 1	5.27	6.29	11.50
T	7	Hannah More †	1833 1 Sam. 8: 1-9	5.28	6.27	morn
W	8	Barmen Mission Society	1818 1 Sam. 8: 10-22	5.30	6.25	12.58
T	9	Giovanni Pasquali †	1560 1 Sam. 9: 1-16	5.31	6.23	2.06
F	10	Perry defeats the British	1813 1 Sam. 10: 2-13	5.32	6.21	3.21
S	11	Battle of the Brandywine	1777 Deut. 17: 14-20	5.33	6.19	4.34

37 15th Sunday after Trinity Matth. 6: 24-34; Gal. 5: 25-6: 10

S	12	Francis Guizot †	1874 Isa. 44: 24-45: 7	5.34	6.17	5.45
M	13	Bat. on Plains of Abraham	1759 1 Sam. 15: 1-12	5.36	6.15	sets
T	14	James Fenimore Cooper †	1851 1 Sam. 15: 13-26	5.37	6.14	7.08
W	15	Ev. Mission Society, Basel	1815 1 Sam. 15: 27-35	5.38	6.12	7.39
T	16	Mt. Cenis Tunnel	1871 Heb. 6: 1-12	5.39	6.10	8.17
F	17	Boston founded	1630 Jude 1: 1-11	5.40	6.08	8.59
S	18	Fugitive Slave Bill	1850 Rev. 2: 1-7	5.42	6.06	9.40

38 Sixteenth Sunday after Trinity Luke 7: 11-17; Eph. 3: 13-21

S	19	Dr. Thomas J. Barnardo †	1905 Rev. 22: 7-14	5.43	6.04	10.25
M	20	Temp. sov. of Pope ends	1870 1 Sam. 16: 1-13	5.44	6.02	11.20
T	21	Sir Walter Scott †	1832 1 Sam. 16: 14-23	5.45	6.00	morn
W	22	London Mission Society	1795 Eccl. 11: 7-12: 7	5.46	5.58	12.17
T	23	Rhenish Mission Society	1828 2 Tim. 3: 14-17	5.48	5.56	1.13
F	24	Evangelical Day, Chicago	1893 Phil. 3: 1-14	5.49	5.55	2.14
S	25	Balboa discovered Pacific	1513 Rev. 1: 1-8	5.50	5.53	3.13

39 17th Sunday after Trinity Luke 14: 1-11; Eph. 4: 1-6

S	26	Peace of Augsburg	1555 Psalm 2	5.51	5.51	4.17
M	27	Evangelical Union	1817 1 Sam. 17: 38-51	5.52	5.49	rises
T	28	Ger. Prot. Orph. Home, St. L.	1858 1 Sam. 17: 1-11	5.54	5.47	5.57
W	29	"Ger. Ev. Syn. of N. A." adop.	1877 1 Sam. 17: 12-27	5.55	5.45	6.31
T	30	George Whitfield †	1770 1 Sam. 17: 28-37	5.56	5.43	7.10

MOON'S PHASES

Last Quarter, 5th, 1.05 P. M. First Quarter, 19th, 10.55 P. M.
 New Moon, 12th, 6.52 A. M. Full Moon, 27th, 7.57 P. M.

Unshaken as the eternal hills,
Thy Church, Jehovah, stands;
A mountain that shall fill the earth,
A house not made by hands.

Week	Days Month	October 1920		Sun rises	Sun sets	Moon rises and sets
		MEMORABLE DAYS	Bible Readings	H. M.	H. M.	H. M.
F	1	Marburg Conference	1529 2 Tim. 4: 1-8	5.57	5.41	7.55
S	2	Johann Gutenberg †	1468 Psalm 46	5.59	5.39	8.59
40 18th Sunday after Trinity Matth. 22: 34-46; 1 Cor. 1: 4-9						
S	3	George Bancroft	1800 Psalm 91	6.00	5.38	9.42
M	4	Theodor Fliedner †	1864 1 Sam. 20: 32-42	6.01	5.36	10.49
T	5	Liberia a Republic	1847 1 Sam. 18: 1-16	6.02	5.34	11.48
W	6	Franz Daniel Pastorius arr.	1683 1 Sam. 20: 1-11	6.04	5.32	morn
T	7	Henry M. Muhlenberg †	1787 1 Sam. 20: 12-23	6.05	5.30	1.08
F	8	Rembrandt van Rijn	1669 1 Sam. 20: 24-31	6.06	5.28	2.18
S	9	David Brainerd †	1747 2 Sam. 9: 1-13	6.07	5.27	3.28
41 19th Sunday after Trinity Matth. 9: 1-8; Eph. 4: 22-28						
S	10	Schwabach Conference	1529 2 Sam. 1: 17-27	6.09	5.25	4.38
M	11	Ulric Zwingli †	1531 1 Sam. 19: 1-12	6.10	5.23	5.46
T	12	America discovered	1492 1 Sam. 21: 1-9	6.11	5.21	sets
W	13	Kaiserswerth Deac. Home	1836 1 Sam. 22: 6-19	6.13	5.19	6.13
T	14	Battle of Hastings	1066 1 Sam. 23: 1-14	6.14	5.18	6.42
F	15	Ger. Ev. Ch. Ass'n. of West	1840 1 Sam. 23: 15-25	6.15	5.16	7.34
S	16	John Brown, Harper's Ferry	1859 1 John 3: 1-12	6.16	5.14	8.19
42 20th Sunday after Trinity Matth. 22: 1-14; Eph. 5: 15-21						
S	17	Andreas Osiander †	1552 1 John 3: 13-24	6.18	5.12	9.10
M	18	Edict of Nantes revoked	1685 1 Sam. 31: 1-13	6.19	5.11	10.05
T	19	Surrender at Yorktown	1781 1 Sam. 26: 5-16	6.20	5.09	11.01
W	20	Philip Schaff †	1893 2 Sam. 1: 11-27	6.22	5.07	11.49
T	21	Battle of Trafalgar	1805 Matth. 5: 38-48	6.23	5.06	morn
F	22	Karl Martell †	741 Matth. 26: 47-56	6.24	5.04	1.00
S	23	William Penn lands in Am.	1682 Rom. 12: 9-21	6.26	5.02	2.02
43 21st Sunday after Trinity John 4: 46-54; Eph. 6: 10-17						
S	24	Pastor Oscar Lohr to India	1867 Matth. 25: 14-29	6.27	5.01	3.06
M	25	Karl F. W. Walther	1811 2 Sam. 2: 1-7	6.28	4.59	4.13
T	26	Barmen Mission Institute	1832 2 Sam. 5: 1-10	6.30	4.58	5.22
W	27	Michael Servetus burned	1553 2 Sam. 6: 1-10	6.31	4.56	rises
T	28	Eden Theol. Sem. dedicated	1883 2 Sam. 6: 11-17	6.32	4.55	5.49
F	29	Alfred the Great †	900 1 Cor. 9: 16-27	6.34	4.53	6.40
S	30	Hiram Bingham	1789 2 Tim. 4: 1-8	6.35	4.52	7.38
Reformation Day Offering for Eden Theological Seminary						
44 22nd Sunday after Trinity Matth. 18: 23-35; Phil. 1: 3-11						
S	31	Luther's ninety-five Theses	1517 Psalm 24	6.37	4.50	8.42

MOON'S PHASES

Last Quarter, 4th, 6.54 P. M. First Quarter, 19th, 6.29 P. M.
New Moon, 11th, 6.50 P. M. Full Moon, 27th, 8.09 A. M.

Praise thou the Lord, who hath blest thine own station and calling,
While from above His showers of mercy are falling;
Think thou thereon,
What the Almighty hath done,
How does His mercy surround thee!

Week	Days	Month	November 1920		Sun rises	Sun sets	Moon rises and sets
			MEMORABLE DAYS	Bible Readings	H. M.	H. M.	H. M.
M	1		First M. E. General Conf.	1792 2 Sam. 11:22-12:7	6.38	4.49	10.01
T	2		Jenny Lind †	1887 2 Sam. 11: 14-21	6.39	4.47	11.08
W	3		Stanley finds Livingstone	1871 2 Sam. 12: 7-23	6.41	4.46	morn
T	4		Mendelssohn-Bartholdy †	1847 Psalm 51	6.42	4.45	12.16
F	5		Ludwig Harms †	1865 Psalm 42	6.43	4.42	1.19
S	6		Gustavus Adolphus †	1632 Psalm 38	6.45	4.42	2.26

45 23rd Sunday after Trinity Matth. 22: 15-22; Phil. 3: 17-21

S	7		Willibrord †	739 Hosea 14	6.46	4.41	3.34
M	8		John Milton †	1674 2 Sam. 13: 23-36	6.48	4.39	4.39
T	9		Emil Frommel †	1896 2 Sam. 15: 1-12	6.49	4.38	5.42
W	10		Count v. d. R. Volmarstein †	1878 2 Sam. 18: 24-33	6.50	4.37	6.45
T	11		Jch. Friedrich v. Schiller	1759 2 Sam. 18: 31-19: 8	6.52	4.36	sets
F	12		Theodore Passavant †	1864 Gal. 4: 1-7	6.53	4.35	6.13
S	13		Stephen Gardiner †	1555 Prov. 3: 1-10	6.54	4.34	7.02

46 24th Sunday after Trinity Matt. 9: 18-26; Col. 1: 9-14

S	14		Jean Paul †	1825 Heb. 5: 1-10	6.56	4.33	7.55
M	15		Johann Kepler †	1630 2 Sam. 24: 10-17	6.57	4.32	8.50
T	16		Suez Canal opened	1869 1 Kings 1: 1-8	6.59	4.31	9.48
W	17		David Zeisberger †	1808 1 Kings 2: 1-12	7.00	4.30	10.37
T	18		Ludwig Hofacker	1828 Matth. 5: 13-20	7.01	4.29	11.46
F	19		Johann M. Boltzius †	1765 Psalm 2	7.03	4.28	morn
S	20		John Williams †	1839 1 Tim. 6: 11-16	7.04	4.27	12.49

Memorial Sunday Offering for Ministerial Relief

47 25th Sunday after Trinity Matt. 14: 15-28; Thess. 4: 13-18

S	21		Voltaire (Jean M. Arouet)	1694 2 Pet. 1: 1-11	7.05	4.26	1.50
M	22		Cecilia	232 Psalm 24	7.07	4.25	2.59
T	23		Clement of Rome †	101 Acts 1: 1-14	7.08	4.25	4.07
W	24		John Knox †	1572 Eph. 4: 7-16	7.09	4.24	5.18
T	25		<i>Thanksgiving Day</i>	Matth. 5: 14-20	7.10	4.23	rises
F	26		Wm. Cowper	1731 Matth. 25: 14-23	7.12	4.23	5.21
S	27		Hoosac Tunnel opened	1873 Rev. 22: 8-16	7.13	4.22	6.25

48 First Sunday in Advent Matth. 21: 1-9; Rom. 13: 11-14

S	28		Washington Irving †	1859 Rev. 14: 1-7	7.14	4.22	7.35
M	29		Horace Greeley †	1870 1 Sam. 15: 10-23	7.15	4.21	8.44
T	30		Mark Twain (Sam. Clemens)	1835 1 Sam. 16: 4-13	7.17	4.21	9.59

MOON'S PHASES

Last Quarter, 3rd, 1.35 A. M. First Quarter, 18th, 2.13 P. M.
New Moon, 10th, 10.05 A. M. Full Moon, 25th, 7.42 P. M.

Hark, the glad sound, the Saviour comes,
The Saviour promised long:
Let every heart prepare a throne,
And every voice a song.

Week	Days	Month	December 1920		Sun rises	Sun sets	Moon rises and sets
			MEMORABLE DAYS	Bible Readings	H. M.	H. M.	H. M.
W	1		Abraham a Santa Clara † 1709	1 Sam. 17: 38-51	7.18	4.20	11.04
T	2		New Testament in Japanese 1879	1 Sam. 20: 32-42	7.19	4.20	morn
F	3		Countess Schwarzb. Rudolst. 1706	2 Sam. 2: 1-7	7.20	4.20	12.19
S	4		Westminster Standards 1646	1 Cor. 12: 1-13	7.21	4.19	1.25
49 Second Sunday in Advent Luke 21: 25-36; Rom. 15: 4-13							
S	5		Wolfgang A. Mozart † 1791	Psalms 32	7.22	4.19	2.31
M	6		First Convert in Australia 1863	Isa. 9: 1-7	7.23	4.19	3.34
T	7		Konstantin Tischendorf † 1874	Isa. 53: 1-12	7.24	4.19	4.37
W	8		Vatican Council 1869	Isa. 11: 1-10	7.25	4.18	5.38
T	9		Sir Anthony Van Dyck † 1641	Micah 5: 2-15	7.26	4.18	6.32
F	10		Treaty of Paris 1898	Zech. 9: 9-17	7.27	4.18	7.24
S	11		Max Schenkendorf † 1817	Luke 1: 26-38	7.28	4.18	sets
50 Third Sunday in Advent Matth. 11: 2-10; 1 Cor. 4: 1-5							
S	12		Albrecht von Haller † 1777	Psalms 72	7.29	4.19	6.44
M	13		Phillips Brooks 1835	Luke 2: 8-20	7.30	4.19	7.38
T	14		First Wireless across Atl. 1901	John 1: 10-18	7.31	4.19	8.37
W	15		Isaak Walton † 1683	Luke 1: 46-56	7.31	4.19	9.28
T	16		Boston Tea Party 1773	Luke 1: 67-79	7.32	4.19	10.36
F	17		John Greenleaf Whittier 1807	Isa. 11: 1-10	7.33	4.20	11.37
S	18		Thirteenth Amendment 1865	John 3: 16-21	7.33	4.20	morn
51 Fourth Sunday in Advent John 1: 19-28; Phil. 4: 4-7							
S	19		Bayard Taylor † 1878	2 Tim. 1: 3-14	7.34	4.20	12.40
M	20		Catharine Luther † 1552	Matth. 2: 1-12	7.35	4.21	1.46
T	21		Pilgrims land 1620	Matth. 2: 13-23	7.35	4.21	2.53
W	22		Dwight L. Moody † 1899	Matth. 3: 13-17	7.36	4.22	4.06
T	23		Cotton Mather † 1652	Matth. 4: 1-11	7.36	4.22	5.13
F	24		<i>Christmas Eve</i>	Jas. 1: 12-18	7.37	4.23	rises
S	25		<i>Christmas Day</i>	Heb. 2: 9-18	7.37	4.23	5.57
52 Sunday after Christmas Luke 2: 33-40; Gal. 4: 1-7							
S	26		<i>Second Christmas Day</i>	Heb. 4: 1-16	7.37	4.24	6.20
M	27		David Nitschmann 1696	Eph. 5: 1-14	7.38	4.25	7.38
T	28		Lord Macaulay † 1858	Eph. 5: 15-33	7.38	4.25	8.53
W	29		William Ewart Gladstone 1809	Eph. 6: 1-9	7.38	4.26	10.05
T	30		New Mexico purchased 1853	Eph. 6: 10-24	7.38	4.27	11.15
F	31		<i>New Year's Eve</i>	Psalms 90	7.38	4.28	morn

MOON'S PHASES

Last Quarter, 2nd, 10.29 A. M. First Quarter, 18th, 8.40 A. M.
New Moon, 10th, 4.04 A. M. Full Moon, 25th, 6.39 A. M.
Last Quarter, 31st, 10.35 P. M.

THE MEANING OF DEMOCRACY

From the very beginning the foundations of democracy are deeply and firmly laid in the divine order of things. The universal human need of God; God's faith in mankind as manifested in the sending of Jesus Christ as a pledge of His love for the whole world; the equal opportunities which the Christian religion affords for the highest development of all toward full eternal fellowship with God for the satisfaction of every human need—all this is abundant evidence of the divine right of democracy.

Democracy, therefore, is as much a part of God's plan for the world as is religion, revelation and Christianity. In fact, democracy is but God's way of working out the principles and ideals of Christianity in the world's every-day life and work. And Christian democracy, which is the only true democracy, cannot be content with mere political freedom and equality. The abolition of rank and privilege and the establishment of the rule of the people has real and permanent value only as it is followed up by the establishment of truth, righteousness and justice in all the affairs and relationships of men. Popular rights are not actually and permanently safeguarded until and unless they go hand in hand with popular righteousness; liberty becomes license and equality a hollow pretense if both are not backed up consistently and effectively by the everlasting bulwarks of God's law and order for the world. The rule of a people is a delusion and a snare if it is not upheld and consecrated by the rule of God.

If democracy is thus a part of the divine order of things, it is also essential to the very structure of the Church of Jesus Christ. There can be no actual distinction between the laity and the ministry; the pastor is not an autocrat or a priest, but a leader of equals, and the members, men and women, are entitled to equal rights and the same opportunities for developing their special gifts to the glory of their Lord and Saviour and the welfare of the congregation and the denomination. And all are equally responsible for the growth of the Church in faith and works. Only as the Church understands and helps to realize, for her own life and work as well as for that of the community and the nation, the ideal of true democracy, can she measure up to the new task of the new day.

Denominational

In Retrospect

With the question of Philip the evangelist in mind: "Understandest thou what thou readest?" we turn the leaves of the world's history for 1919. On each page we find records which we can read, but whose deeper meaning is often hidden from us. "For who hath known the mind of the Lord? And who hath been His counsellor?" No human being has ever understood the secret counsels of the Most High.

In Europe destruction and confusion still prevail, and the results are being felt thruout the world. The hands of those who perpetrated the destruction have begun to tremble. The hand of Cain is dripping with fraternal blood which no amount of washing may remove. No shameless palliation and excuse may cover up deceit and guilt. The penetrating eye of Justice will yet discover the truth. Under the very eye of Christianity the proud world, intoxicated with selfishness and the lust for power, making flesh their arm and sacrificing to the gods of materialism and commercialism has perished, has been weighed and found wanting. The platform of peace built by enforced labor, whose 14 planks are unable to sustain the weight of thoro investigation and discussion, is still far from being completed. Wherever we look we behold a confusion such as has not existed since the days of the Tower of Babel. Not law, only contrasts and conflict prevail thruout the world.

And the Church? What about the Church, this city of refuge for brotherhood, justice and peace? From the example of the great world powers, reckoning with shrewdness rather than with faith, the Church has learned what can be accomplished thru organized power. It was plainly evident that the Church was not always able to resist the temptation of seeking its greatness by worldly means. In the everyday life of the world organized might is right. If the Church makes use of these worldly means and cultivates this tendency her countenance will soon be more and more disfigured by new and strange lines or material power.

But the Church will not thereby gain any larger sphere of work or influence, such as is the aim and purpose of her calling. On the contrary, she will lose influence and power. Her power and her influence must be rooted in the spiritual depths of the truth of God. This is true of the individual Christian and also for all Christians, for the visible Church. The source of the power of Jesus Christ lies in the obedience of faith toward the Father. He has transferred His power to the Church. If the Church is not to lose the treasure entrusted to her, her life and her work must be an expression of her faith in God and of obedience toward the Lord.

Our Church has also felt keenly the restlessness of the time. How could it be otherwise? We live in the world and must face her demands day by day. Our sentiments and our opinions are naturally strongly affected. The many questions concerning our church work which presented themselves in almost endless array for solution by no means always found uniformity of opinion.

Nevertheless we look back joyfully and gratefully upon the year that is past. The Boards who are entrusted with the most important work of the Synod have labored tirelessly; the District conferences have been held regularly, and the many views and opinions found opportunity for expression; the Summer School at Elmhurst and the Sunday School Convention immediately following were better attended than ever before. The Brotherhood also met for counsel and discussion. All the different branches of the Synod have begun to function normally and vigorously after the unpleasant disturbances they have experienced during the political and social adjustment. Unless all signs deceive us, the Synod is moving forward toward a period of larger and increased labor and normal development. New forces are stirring in every field, and we thank the Lord for it.

We rejoice especially at the growing denominational patriotism which is appearing along the entire front. The Lord has awakened it in our midst by means of the wartime problems and experiences which have penetrated so deeply into our denominational life. We are all again beginning to remind ourselves of what our Synod is and should be and all are finding the Evangelical principles of the Synod so practical and so broad that both pastors and people are bestirring themselves anew to contribute their spiritual and intellectual forces as well as their material goods to the up-building of their Church and the Kingdom. We trust that all readers of the Year Book will be able to find new encouragement in the following brief summaries of denominational information.

J. Baltzer, President General.

Statistics

According to the records of 1918, 1,057 Evangelical pastors are serving 993 self-supporting congregations and 321 branch charges in the 19 Districts and two mission territories. Of these churches, 1,014 are in active membership with the Synod. The value of 1,293 churches, 783 school or Sunday school buildings, 917 parsonages and 525 cemeteries is given at \$18,439,172; the number of souls served is reported to be 352,644. Of the 70,408 public services held during 1918 26,171, or about thirty-seven percent, were conducted in the English language; of the 10,919 confirmands reported 6,293, or about fifty-seven percent, were instructed in English. The number of Sunday school scholars is given as 128,469, with 12,546 teachers and officers.

The number of communicants reported is 260,213; 6,669 marriages were solemnized; 17,529 persons were baptized and the mortal remains of 16,219 persons were committed to their last resting place.

The records show 242 men's societies (including the Brotherhoods) with 13,592 members; 1060 Ladies' Aid societies with 63,368 members; 717 Young People's societies with 28,768 members, and 97 mission societies with 4,606 members.

For repairs, new buildings, equipment, payment of debts and current expenses of every kind, the churches paid \$2,063,697.49. For benevolences of all kinds (not including War Welfare, Red Cross and Y. M. C. A. work) there was contributed the sum of \$348,976.96. The contributions for War Welfare, Red Cross and Y. M. C. A. work reported amount to \$305,279.20, a total of \$654,256.17 for benevolences of all kinds. The amount contributed for benevolences of all kinds thus constitutes about *thirty-one percent* of the amount expended for local needs.

Elmhurst College—Eden Theological Seminary

The past year has seen many and incisive changes in both institutions; most notably the change of our beloved "Proseminary" into "Elmhurst Academy and Junior College" providing now for a six-year course high school and the first two years of college work. Elmhurst College still preserves its function of a preparatory school for the study of theology, but it has added to its curriculum such other studies as may be profitably pursued by those planning to prepare for other professions.

Elmhurst is coming into its own; it begins to occupy more and more that unique place in the estimation and Evangelical consciousness of our people which it deserved long ago. Perhaps the Elmhurst Summer Training School for Sunday school workers, gathering at Elmhurst each summer an annually increasing number of active and enthusiastic church workers, is doing more than any other single agency to put Elmhurst "on the map" as far as acquaintance with and interest in the important work is concerned which is done by the College for the Evangelical Church.

Other changes occurred in the personnel of the teaching staff. After more than 30 years of faithful service both presidents, Dr. D. Irlon of Elmhurst, and Dr. W. Becker of Eden, requested to be relieved of the responsibilities and arduous duties of the presidency. Their urgent request was granted, tho reluctantly. That Dr. Becker was called to his eternal reward by the Lord of the harvest on June 13, before his resignation could take effect, is still vividly in the memory of all. Prof. S. D. Press, Dean of the English Department at Eden, advanced into the presidency thus made vacant. Another instructor for the English Department, Rev. H. Niebuhr, A. M., was called and began his work with the opening of the new school year.

In Elmhurst Prof. G. A. Broemel, who had assumed his duties only last year, was also called from his work by death on December 31, 1918. His place was filled by the election of Rev. P. Crusius, who had been a valued member of Elmhurst faculty in former years. A new professorship of social science was established and Prof. A. W. Aron, Ph. D., en-

trusted with its duties. Pastor R. Mernitz was called to fill the position of superintendent made vacant thru the resignation of Mr. A. Gernand.

The singularly important position of President of Elmhurst College was offered to and accepted by Rev. H. J. Schiek of Evansville, Ind. We trust God has shown us the right man for the eminently responsible position which at the same time presents such unusual opportunities for leadership among the young men training for the ministry, who are in the formative and impressionable years of their life while at Elmhurst. We bespeak for him and all others engaged in our educational work that hearty cooperation on the part of our people and that fervent intercessory prayer without which they could not successfully carry out their appointed task.

G. A. Neumann, Secretary.

The Board of Home Missions

The past year has been an abnormal one in many ways, and our home mission activities have been affected by the late war, and by things which followed in its wake, more than is ordinarily understood and conceded. Yet in our home mission work also we have tried to "keep the home fires burning" and to do our duty as best we could; thank God, success was not altogether lacking.

At the beginning of the year 11 parishes had become self-sustaining namely: *Atlantic District*, St. Paul's church, Trenton, N. J.; *Indiana*, Evangelical, West Louisville, Ky.; *Kansas*, churches at Guthrie, Orlando and Marshall, Okla.; *Michigan*, Bethel church, Detroit, Mich.; *Missouri*, Salvator, St. Louis, Mo.; *New York*, Calvary, Buffalo, N. Y.; *South Illinois*, churches at New Douglas and Old Ripley, Ill.; *Wisconsin*, St. Pauls, Oconto, Wis.

Several other mission charges in various Districts were by common consent united with self-supporting churches, and need no further financial aid. Under the prevailing circumstances a few mission fields had to be abandoned. At the present time there are being supported 80 mission pastors in 17 Districts and two outlying fields or circuits, at the expense of approximately \$40,000. In addition a number of churches and several ministers received special support from the Inter-Church Emergency Fund.

Owing to the abnormal and adverse conditions a real program of expansion and extension could not be carried out. We had to be content to "hold our own." Still a few new fields have been occupied, the most important of them probably being our new mission in the great rubber city, Akron, Ohio.

In the various meetings of the Home Mission Board, and at the first home mission conference held in Chicago last July extensive plans for meeting the new and complex problems of our home work were formulated, and if these are carried out it will mean a new and great forward step in our whole work.

THE SEMINARY BOARD

Eden Seminary

ST. LOUIS, MISSOURI

Opened 1850

Eden Seminary, St. Louis, Mo., is the theological school of the Evangelical Synod of North America. The object which the founders had in view was the training of sound and faithful pastors for Evangelical churches. Upon this foundation the seminary stands today, and it shall ever remain loyal to the purposes that called it into being. From the life of the Church it draws its strength, and for the good of the Church it does its work. The supreme aim of its course of studies is not to make accomplished scholars and specialists in the various departments of theological science, but to train men for the practical work of the ministry of today.

In accordance with the demands of the work of the Evangelical Synod the theological branches are taught in both German and English. The faculty consists of five instructors.

Graduates of Elmhurst Academy and Junior College are admitted without examination upon recommendation of the faculty of that institution. Applicants who have completed their classical studies elsewhere are admitted after examination. Scholarships are available. Twenty-nine candidates for the ministry graduated in May, 1919. The present enrolment is 78.

For year-book and further information address

PRESIDENT S. D. PRESS, Eden Seminary, St. Louis, Mo.

Send all CONTRIBUTIONS to the General Treasurer, Rev. H. Bode, 1740 N. Euclid Ave., St. Louis, Mo.

Get complete, authoritative and up-to-date information about every kind of Evangelical church work by reading regularly THE EVANGELICAL HERALD, weekly, \$1.25 per year. Send all orders and remittances to EDEN PUBLISHING HOUSE, 1716-22 Chouteau Ave., St. Louis, Mo.

Elmhurst Academy and Junior College

ELMHURST, ILLINOIS

(Evangelical Proseminary)

FOR BOYS AND YOUNG MEN

The Academy, open to graduates of the grammar school, gives a thoro classical course of four years in English, German, Latin, Greek, mathematics, and sciences, besides instruction in the Bible and Evangelical doctrine, and in the fundamentals of vocal and instrumental music.

The diploma of the Academy is accepted by any college that admits on certificate.

The Junior College, open to high school graduates, has a two year college course including choice of English, German, Latin, Greek, history, economics, sociology, psychology, chemistry, mathematics, history of philosophy, and Biblical science, and leading to the degree of A. A. (Associate in Arts).

Elmhurst is the logical preparatory school for young men who expect to enter the theological seminary.

The classical course at Elmhurst is also the finest kind of preparation for any of the professions.

Elmhurst graduates are known as resolute and successful students wherever they have gone.

The present enrolment is 137.

A THOUSAND GRADUATES

They are found in all parts of the Union, and in foreign lands, as ministers, missionaries, doctors, lawyers, educators, engineers, and business men.

Will you, or will your son, be an Elmhurst graduate? It means something.

Elmhurst gives the student a good home, good board, conscientious care. He associates with manly boys from Christian homes. Physical culture and athletics help to keep him healthy and vigorous.

The cost could not be lower. The full annual charge is only two hundred dollars. Students for the ministry are eligible to scholarships.

The fiftieth school year begins in September, 1920. For further particulars, the year-book will gladly be sent on request. Address

THE PRESIDENT, Elmhurst College, Elmhurst, Ill.

The Immediate Needs

A substantial increase of consecrated young men for the ministry.

The active support of every Evangelical Christian.

1,000 units of \$25 each for Student Support.

\$100,000 for running expenses.

\$1,000,000 endowment fund.

Send all CONTRIBUTIONS to the General Treasurer, Rev. H. Bode, 1740 N. Euclid Ave., St. Louis, Mo.

Get complete, authoritative and up-to-date information about every kind of Evangelical church work by reading regularly THE EVANGELICAL HERALD, weekly, \$1.25 per year. Send all orders and remittances to EDEN PUBLISHING HOUSE, 1716-22 Chouteau Ave., St. Louis, Mo.

Our Evangelical Church surely has a great mission in this land and at this time. "America must be Christianized," is the slogan of the day. It means that "the saving Gospel of Jesus Christ must be brought to the last man." Ought we not to unite and co-operate with the other denominations to bring this much coveted state of affairs about? Are we willing to do our just share, to "carry our corner" in this great work? May we not solicit your constant and earnest prayers and your willing and generous support for

OUR GREATER HOME MISSION WORK?

W. L. Bretz, General Secretary.

The Board for Foreign Missions

Our foreign work is going on in spite of continued difficulties, going on—rather *carried* on, but the power and providence from on high upon which missionary work to an especial degree depends.

It will be fifty-two years this summer that the pioneer of our work, the Rev. Oscar Lohr, founded Bistrampur station. Therewith began the evangelization of Chhattisgarh Division, Central Provinces, India, our field of labor. And our Evangelical Church as such has had thirty-six years of responsibility and joy in conducting the work, since in May 1884 the interdenominational society which sent out Pastor Lohr transferred it to our Church. In spite of the standstill caused by the war, and felt chiefly in the inability of sending out the much needed new workers, a sum total of devoted and fruitful work is being done at the six main stations. (See page 29).

The school system of our mission consists of *primary* schools (where the Hindi language alone is used;) several *English Vernacular* schools representing our higher grades in America; several schools for *girls* exclusively, a *catechist* training school and a Christian *highschool* at Raipur. In connection with the latter a so-called *Hostel*, a Christian students' home, is conducted, accomodating about 25 young men.

In the institutional line we have a *home for the blind*, several homes for *orphans* and *boarding pupils* (298 inmates) several *dispensaries* and a *hospital* (33,618 treatments given in 1918), a *manual training department* for boys at Bistrampur; and Mr. H. T. Waggoner has charge of the *Chandkuri Leper Asylum* with almost 500 inmates. The greater part of the funds for the support of the latter are furnished by the Mission to Lepers, headquarters in Dublin, Ireland.

The total number of pupils in our schools on January 1, 1919 was 4,740. If our missionaries are not too utterly swamped by the extraordinary amount of their labors they want to conduct a "follow-up-work," in connection with all pupils of former years. It is to be hoped that for such and similar work they may be able to give some of their brighter boys and girls a business training and can employ them as clerical help on the several stations.

1919 brought us a great step nearer the solution of the question regarding a *second mission field*. *Honduras* was made the object of inspection and investigation, and during 1920 this investigation is to be continued along much more definite lines by people who are to take up their abode on the north coast of this Central American republic.

Missionary work is spiritual warfare and must be carried on with spiritual means and forces which the Lord alone can supply. May our Evangelical Church realize this ever more fully and attempt, in all of her missionary efforts, to be the Lord's handmaiden, *doing His Will*.

Paul A. Menzel, Executive Secretary,
Board for Foreign Missions.

The Budget and Benevolence Board

is entrusted with the raising of the necessary means for defraying the daily expenses of our denominational household. That household comprises our educational institutions (Elmhurst College and Eden Seminary), Home and Foreign Missions, Church Extension, Pension and Relief for aged or invalid pastors and teachers, as well as for the widows and orphans of deceased Evangelical pastors and teachers, and last but not least, the denominational treasury in general. Annually in November these agencies, thru their boards, submit specified estimates for a budget to the Board for Budget and Benevolences, which after careful consideration of the various items, fixes the amount of these individual budgets and by compiling them determines the amount of the denominational budget for the coming year.

For the years 1918 and 1919 this amount was fixed at \$200,000 per year, a strikingly small sum as compared with other denominations of equal or even smaller size than ours, and with the \$2,063,697.49 contributed in 1918 by our church members towards the expenses of their local congregations. To a business man it must be almost inconceivable how such a big, yea the biggest business of all—our Lord's business as represented in the Evangelical Synod of North America—can be successfully carried on with such a small appropriation. Nevertheless, it has been done, because it *had* to be done! That this was possible is, among other things, greatly explained by the fact that the various Boards are cutting down their expenses to the lowest possible margin and that in most cases the members of these Boards render their services without any financial compensation, sometimes even defraying their official expenses partly out of their own individual means, besides giving their time and efforts towards the cause.

During the fiscal year of 1918 \$157,775.69, or nearly 79 percent of this budget, was raised. Discouraging as that result is, it nevertheless does not seem as bad as it looks, if we consider that the year 1918 marked the highest and greatest efforts of our nation towards financing our part in the terrible world war. Since, thank God, that war has now come to an end, and, in consequence thereof, we are more than ever be-

THE BOARD FOR HOME MISSIONS
"To Make and to Keep America Christian"
 is the great home mission task of the American Churches

Of the more than 100,000,000 people of the United States 60,000,000 are churchless and, worst of all, CHRISTLESS. To reach and to evangelize these masses is the colossal task confronting the Churches of the country, the greatest challenge that has ever come to Christian people. The Evangelical Church cannot afford to stand idly by while others are doing this stupendous work.

THE PROGRAM

As heretofore the planting and maintaining of new churches in needy localities will be our chief aim. We can have ONE HUNDRED NEW CHURCHES in four years if we really want them. Missionary work in our GREAT CITIES must have more earnest attention; the development of COUNTRY CHURCHES must in no way be neglected, while the work of the WESTERN FRONTIER must have stronger support than ever. EVERYWHERE our churches must be strengthened numerically and spiritually.

OTHER TASKS

We must cooperate effectively with the other evangelical denominations in the nation-wide task of Christianizing the country. We must devote ourselves to CITY RESCUE MISSION work on a larger scale than ever before; the work among IMMIGRANTS of every kind, MEXICANS and NEGROES, in the LUMBER AND MINING CAMPS, will eventually have to be taken up by our Church if we are to do our full share "to make and keep America Christian."

THE NEEDS

We need, first of all, a spiritual AWAKENING, a new baptism of the Spirit of God. We need the earnest and incessant PRAYERS of every Evangelical Christian. We need a new LOYALTY to our Evangelical Church. We need consecrated MEN, WOMEN and MONEY in order to meet our many and varied obligations in the home mission field.

CAN WE COUNT ON YOUR SUPPORT?

America MUST be Christianized; America CAN be Christianized; America WILL be Christianized. The only question is: Shall we have a part in this great work? With the help of God we shall do our full share, as Evangelical Christians, as an Evangelical Church.

THE IMMIGRANT AND SEAMEN'S MISSION

Baltimore, Md.

THE PURPOSE

The purpose of this mission is: 1) to serve the immigrants at the pier when landing, at the Immigrant Home when seeking shelter, employment or help, and here in the city when employed.

but still in need of spiritual or social service; 2) to assist emigrants who leave this country for good, as well as tourists, especially members of Evangelical congregations, who visit Europe by way of Baltimore; 3) to help the seamen in port by conducting services on board their ships, visiting the sick among them in the city hospitals, providing a reading and rest room for them at the home, and arranging for suitable social gatherings.

THE WORK

On account of the war our threefold work has come to a standstill. We are, however, tiding a divinely blessed Christian task over to a brighter future. Please, do not fail to remember the Immigrant and Seamen's Mission when praying for God's kingdom and when giving for His cause. Due notice of the resumption of our work will be given in the Evangelical Herald. Chairman of Board, Rev. Wm. Batz, 923 S. East Ave., Baltimore, Md.

THE CHURCH EXTENSION FUND

The Church Extension Fund is a valuable adjunct to the work of Home Missions, the purpose being to assist struggling mission churches in acquiring their own church homes. Assistance is given in the form of loans, made upon the recommendation of the District boards for home missions, to churches which might otherwise be forced to borrow money at exorbitant rates of interest. Churches receiving loans must be members of the Evangelical Synod, incorporated, in possession of a building site and able to furnish adequate security. The principal is refunded in ten annual payments, and interest is charged at the rate of two per cent on church buildings and three per cent on parsonages.

At the present time the Fund represents a capital of \$137,000, which is distributed in loans among 120 churches. During the war building activity was practically at a standstill, but no sooner was the war over than an unprecedented number of applications speedily used up the accumulated cash balance, leaving needy but promising churches clamoring for help which cannot be given for months to come. Under present conditions even the maximum of \$2,500 allowed to any one church is far too small to be of real service.

A much larger working capital is imperatively needed. There is no danger whatever of the goal being set too high.

More liberal giving to denominational benevolences will increase proportionately the Fund's share of the amount received.

Men and women of means can help splendidly by remembering the Fund in their last will and testament. Ask for special form of bequest.

If churches holding loans will be more prompt in making remittances as payments fall due, they will help greatly in making the Fund go farther.

Address all communications IN REGARD TO THE WORK to Rev. Theo. Braun, 1511 College Ave., St. Louis, Mo. PAYMENTS ON LOANS should be sent to the treasurer, Mr. H. W. Huning, 3921 N. 19th St., St. Louis, Missouri.

fore in duty bound to consecrate ourselves to the wonderful task of being co-workers with God in the expansion of His kingdom, we are hopeful as to raising our entire budget—and even more if possible—in 1919.

We will certainly reach that goal if *every communicant member* in every congregation will do his or her sacred duty toward the kingdom of God. Are you, dear reader, one of these? Remember: The kingdom of God requires workers not shirkers, enthusiastic, spiritual soldiers, not slackers or deserters! Come on then, join the army of those who are carrying their Lord's flag to the front, bravely facing the arch-enemy of Jesus Christ in the power of the Holy Spirit. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matth. 5: 16.)

F. E. C. Haas, Chairman of Budget and Benevolence Board.

Sunday School Progress

Generally speaking the year 1918, being the last year of the great war, has been an off year. According to figures furnished by the International Sunday School Association it was marked by a decided decline in the enrolment and attendance of the Sunday schools in the United States, the loss being given as a round million. In the statistical records of our own Evangelical Sunday schools a decrease of approximately 10,000 tells its own story. Nevertheless the year 1918 goes down into Evangelical Sunday school history as one of considerable progress.

The amount of work cared for by our General Secretary thru the Central Office is increasing from year to year. Only to mention that in addition to the regular field work of attending conventions, institutes etc., traveling over 19,000 miles,—4,654 first class letters and over 15,000 circular letters left the office,—indicates that a large piece of work is being done. Our Sunday school headquarters are proving their great value to our people and are becoming more indispensable each day.

The great Teacher Training Drive promoted last fall, jointly with other denominations, brought about the organization of a large number of Teacher Training departments and classes. Many schools also put in teachers' libraries. As a result a very large number of Sunday school and teacher training text books were sold at our Publishing House.

The extended campaign to introduce the Adult Bible Class work in every church has resulted in the organization of many men's and women's classes. For the first time Adult Bible Class work has been recognized thruout our Church as an essential and vital department in every live and active church. New classes are continually being reported.

Another marked forward step in our work is the introduction and promotion of the International Graded lessons, previously recommended and endorsed by our Board and approved by the Pittsburg General Conference. Beginning with September 1918 the Eden Publishing House has furnished the Graded lessons with our own imprint, and it is a

further hopeful sign that they are winning their way with many of our Sunday schools.

Another forward step has been taken in that at the call of our Board Rev. A. C. Ernst has begun his work about May 1, as the financial representative of the Sunday school work, aiming to visit congregations and individuals in order to interest them in the financial support of our work. We believe that thru his energetic efforts greater funds will be forthcoming and the entire work will be placed upon a firmer financial footing until such a time when the Sunday school work will become a part of our general church budget.

Two events of the Summer of 1919 will go down into Evangelical Sunday school history as real forward movements. The first of these two is the fifth session of the Elmhurst Summer Training School which had an enrolment of 417, nearly twice as many as in the first year. Of these 267 took the final examinations, and 231 received the International School of Methods certificate. Thirty-four received diplomas having finished the three year's course. 228 received "first honors," which means that they attended all of the 40 periods given. The fact that 22 churches and 93 Sunday schools paid part or all of the expenses of their teachers, is proof conclusive of the interest which churches and Sunday schools are developing in regard to this school. International Sunday school leaders place Elmhurst in the front rank of Summer schools in this country, ranking with the best.

The other real great event denoting progress was the Second National Evangelical Sunday School Convention held at Chicago. The total paid registration was 976, not including many visitors. The total mileage traveled 449,571! A total of 35 sessions or meetings were held and the number of those who participated in the program was 76. It is impossible to calculate the enthusiasm and inspiration radiating from the Chicago convention into the many Sunday schools of our Church.

We are facing the future in the expectation of even greater things to come. We believe the horizon is aglow with the promise of a greater day. Speaking to the 1301 Evangelical Sunday schools with their 12,546 teachers and 128,469 scholars, we would say on behalf of the Organized Sunday school work of our beloved Church, quoting from Browning:

"Grow old along with me
The best is yet to be."



Olga's Discovery

By MABEL McKEE

It was resting time on North Blaine street. The high steps that led to the wee "Home Apartments" above the stores had become the visiting places of groups of women. The sidewalk, which was nearly always crowded with children of all sizes, was now strangely deserted. From away off in the distance, however, came shouts that indicated the children were still near enough to hear the calls to supper, whenever they should be given.

Around the corner of Chase street came a slender girl, dressed in a trim blue serge and a plain white sailor hat, whose appearance caused a ripple of excitement among the women on the steps. Not that it was unexpected, for every Thursday afternoon brought Mrs. Carlson's Olga to her home on North Blaine street.

"It's not many girls who would be bringing the best part of their salary home every week," Ben Barton the grocer said to his wife "But if the Carlsons didn't get that I don't see how they could feed all the little mouths they have up there. Has Mrs. Carlson started to meet her yet?"

Mrs. Carlson had. With a rush she was down her own steps and out in the street, hurrying toward the rapidly approaching girl. Soon they were in each other's arms for a long minute, and then they mounted the steps. Mrs. Carlson walked with her blond head held high, for she knew every woman on North Blaine envied her her daughter right then.

Into the dark long hall and up the first flight of high steps they went, then they crossed to the front one of the five rooms that made up the Carlson "apartment." Olga slipped out of her jacket while her mother's loving hands unpinned her hat and lifted it from her head, so that she could fluff the yellow hair, which was an exact counterpart of her own twenty-five years before.

"You wear it so plain-like up at the hospital," she fretted. "It doesn't show up enough yet."

Olga patted her smooth braids complacently and smiled back at her mother. She looked around the immaculate, quaintly furnished rooms and sighed. How she did wish that her mother would not make the rooms look so crowded! Of course the glass canes, pears and paper weights had been blown by her father before the machines had robbed him of his title of champion blower at the glass works, and a great many of the other numerous trinkets were keepsakes from Sweden. Still they could surely have been stowed away in the closets. Besides—

Abruptly she asked, "Where are the children?"

Mrs. Carlson moved nervously toward the window. "Down by the river for a few minutes," she faltered. "They wanted to go with the

THE BOARD FOR FOREIGN MISSIONS

The Field

Geographically our field comprises the greater part of three Districts of the Chhattisgarh Division in the Central Provinces—Raipur, Drug, Sambalpur—with half the area of the state of Ohio. The population is almost as large and as dense,—numbering at least two million souls, and Raipur, its largest town, has only 35,000 inhabitants. There are about five thousand villages, with an average of about four hundred inhabitants, several thousand of which have not yet been visited by any one of our missionaries. If our Christians were distributed equally among this population there would be BARELY ONE CHRISTIAN in every village. And this lone Christian would find himself surrounded by haughty Brahmans, self-righteous Fakirs, exclusive castemen, and a far larger number of people low in the social scale, most of them of Hindu faith, quite a number of Mohammedans, many of the Satnami sect, many without any definite faith,—all without a living hope. Certainly all would need help—the Christless, lest they crush out the little flame of life represented by the solitary Christian in their midst, the Christian, that he may continue to shine and to lead the others into the full light.

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At the present time an inestimable amount of devoted and fruitful work is being done at the following six main stations:

1. BISRAPUR, with 9 outstations, 17 catechists, 25 men teachers, 4 women teachers, 6 Bible women. An outstation is a place where not only some Christians are living, but where a native helper is stationed. Villages with school work only are not listed as outstations.
2. RAIPUR, with 15 outstations, 29 catechists, 44 men teachers, 14 women teachers, 4 Bible women.
3. BAITALPUR, (formerly Chandkuri) with 11 outstations, 16 catechists, 25 teachers, 6 women teachers and 3 Bible women.
4. PARSABHADER, with only one outstation, but 15 schools, 2 catechists, 43 men teachers and 13 women teachers.
5. MAHASAMUDRA, 6 outstations, 10 catechists, 20 men teachers, one Bible woman.
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others. Mr. Swartz had a load of fish comin' in, and he wanted they should watch him unload."

"Why, mother, they'll handle the fish and smell just like the Swartz fish market," protested Olga. A slight frown came between her eyes. At times it really was hard not to get provoked at her family. "And some day some of them will fall into the river and get drowned."

Anxiously Mrs. Carlson hastened to change the subject. "Maybe father will blow again this winter," she said placidly. "They said something yesterday about him signing up."

Olga's face brightened. "Oh, mother, that will be splendid!" she exclaimed. "And then you can move."

"But not far." Mrs. Carlson was hesitant. "There is so much bad ware, the men say. Sometimes they make only about three dollars a night, and we could not live on that. But," she finished happily, "we could get a larger flat in this neighborhood."

The frown that had come back to Olga's face vanished at the sound of a sudden, heavy step on the stair, and she rushed out into the hall, to be seized by a pair of brawny arms. Mrs. Carlson wore a happy smile as she watched Olga hug her father with all the vigor of her young womanhood, then she tiptoed out into the kitchen to finish baking the cakes her daughter liked so well.

In a few minutes Olga and her father followed the mother into the cozy little room. The girl began to lay the table while her father washed his face and hands at the sink and dried them on the roller towel that hung beside it. Heavily he dropped into one of the splint bottomed chairs near the table.

"It will be good to blow again," he said. "The yard work is all right for younger men, but for me—" He hesitated, as he regretted what he had said, for both his wife and daughter looked anxiously toward him. Adroitly he changed the subject. "Well, Olga, how does it go up at the hospital?" he asked. "Are you in the ward now or still with a rich patient?"

Olga's eyes shone. In her heart the hospital seemed next to heaven. Straight out of high school into its portals she had walked, and there, for four long years she had lingered in training; for one whole year she had belonged to the hospital staff of nurses. Enthusiastically she told of the happenings there during the past week, of the operations she had watched and of her change from the nervous prostration patient to the one who had undergone a critical appendicitis operation.

"I like surgical cases," she finished proudly. "Doctor Scott says he wants me to have all of his cases that I can handle."

Supper was almost ready when the wee members of the Carlson family trooped up the steps and into the living room. There the sight of the plain white sailor and blue serge suit made them jubilant. Lustily storming into the kitchen, they made a grand rush for their sister,

Unmindful of the strong odor of fish that marked the entrance Olga allowed them to hug her to their heart's content, but after that operation was finished straight to the sink she propelled the odorous five. They protested against the use of too much soap on their hands; they argued against any sort of ablution of their faces.

"Oh, Olga, you know too much about being clean," wailed Henry, in vain attempting to duck under her arm.

"She thinks you are a patient," laughed Mr. Carlson, winking at his wife. "Perhaps it is black measles you have. Olga thinks it, from the color of your hands and face."

"And from the odor, smallpox in the last stages," returned Olga grimly. "Mother, you'll have to put a few drops of carbolic acid in their bath water tonight."

A howl greeted this advice. Without heeding it, Olga continued, "I'll be so glad when you get back to blowing, father, for then you can move out of this neighborhood. Mother, can't you keep the children up here most of the day and then take them walking in the evenings? It worries me all of the time to think of the kind of children they are with and the places where they play. It just seems as if we are existing instead of really living."

Mr. Carlson dropped into the chair that his wife pushed into his place at the table and began to cut the roast. His wife busied herself at the stove, and neither attempted an answer, for every week when Olga came home she asked these same questions. In vain they had tried to explain that the people who lived on North Blaine street were just as honest and respectable as their quarters were crowded; that the children here, tho their little faces and hands were often grimy, were much better behaved than the ones who lived on the avenue three blocks away.

When Olga had been a wee girl the Carlson family's days of opulence had been in their glory. Not until she entered the hospital did the machines reduce the pay of an ordinary blower and make it necessary for her family to move into the cheap rent district. Now, when the factory was closed for long periods, her salary was all that kept them from actual want.

"She is the best girl in the world," Mrs. Carlson often told her husband; and once she had confessed sadly, "but proud—terribly proud. Never once yet has she brought any of the nurses from the hospital home with her. But it is not us," she hastened to add, seeing the sorrowful look that darkened her husband's face. "It is the neighborhood. She has not yet learned to love it. She is reading looks instead of hearts. But some day she will understand. She is your daughter, Miner, so I know she will.

"When I go up to the hospital," she continued, as her husband was still silent, "she takes me to every one, the great doctors and all, and

is so proud-like when she calls me her mother to them. She always wants that I should let the children come to see her every Sunday; and you—don't she always beg you to be coming? Yes, it is this neighborhood. She remembers the old one too well yet already."

Mr. Carlson had sighed but not attempted to answer. Now he carved at the roast and was silent again until wee Miner, in passing his chair on his way to his place at the table, happened to jostle his father's elbow. Then he spoke sharply to the little fellow. Hurriedly Mrs. Carlson brought on her first plate of cakes and began to tell of the letter she had received that morning from her sister in Sweden.

Excepting for that little incident the evening passed cheerily, and when Olga began to make ready to go back to the hospital there was a clamor among the children over which one should accompany her. Mrs. Carlson smiled and helped Olga don the blue serge coat, but when her husband reached for his hat she announced her intention of walking a bit of the way with her daughter.

"I haven't had any air today," she smiled at him.

The people who lived on North Blaine street were once more out on their steps; the children played on the pavement or sat on the coping, their little bare feet twisting in the puddles of water left from the stream that the fireman that afternoon had turned loose. He had been testing the plug, and only the arrival of the Swartz fishing boat had called the children away from him.

All along the street the women called out messages of good will to Olga. Almost stiffly she acknowledged them. Mr. Swartz, in front of his shop entertaining a crowd of half grown boys with tales of trips he had made, wished her good fortune until she should return to North Blaine the following week.

Olga drew her mother's hand inside her arm and hurried her on toward the avenue. Once on that wide street, bordered by its fragrant trees, she breathed deeply. "If you could only live here, mother," she sighed.

Mrs. Carlson stiffened. "Olga," she said in a low, suppressed voice, "please don't talk any more about moving before your father. It hurts him that we cannot afford it. He feels that you think he's not doing his best."

Olga's protest was unheeded. "And the neighbors are good and honest people even if they are so poor. And so kind, too! Mrs. Condo herself brought me her croup kettle when Miner was sick last, and Mrs. Swartz stayed until midnight, heating the water and working with me. Her hands were scalded, but she wouldn't say anything for them. And it's always a little dish for us when they have something extra nice. You just don't know them. It's just that."

Their meeting two nurses from the hospital put an end to the conversation in that channel. At the corner Olga kissed her mother ten-

derly and insisted that she come up to the hospital the next Sunday. "And bring little Miner, mumsie," she finished. "I promised my appendicitis patient that she should see him soon."

After her mother had turned back toward North Blaine, Olga was silent and seemed to be merely listening to the other nurses' talk. In reality she was doing some very close calculating as to finances. "If I go without any new clothes next winter and do registry work on one of my afternoon rest hours, that will surely pay the increase of rent in a better part of town," she thought. "That is just what I'll do."

Then the hospital had been reached, and when they entered the lobby they found young Doctor Richter there, talking to a tall, distinguished looking man. He smiled at Olga and beckoned her to them.

"This is Mr. Morris of the Morris Manufacturing Company," he introduced the man. "He is looking for a nurse to go west with his wife. Mrs. Morris wants some one who will be a companion more than a nurse, as she is not ill, merely nervous. We were hoping that you would like to go."

To Doctor Richter's surprise Olga hesitated. Other nurses from Bethany Hospital had accompanied Mrs. Morris on like trips, and he knew that Olga had heard of how luxuriously they had traveled and how well they had been treated. "Mrs. Morris asked especially for you," he urged. "She said that you took care of her on her nurse's rest afternoons when she was here a year ago."

Olga nodded her head. "I remember her," she said slowly, "and I should like very much to go with her, Doctor Richter, but I hate to leave the hospital right now. I'm specializing in surgical work, you know, and Doctor Scott has promised me his best cases."

Doctor Richter smiled understandingly, but Mr. Morris frowned. "My wife will be disappointed if Miss Carlson does not come," he said. "It will mean almost a year of traveling thru the west, and I shall be willing to pay her thirty-five dollars a week."

Doctor Richter's face showed the surprise he felt over the ten dollars extra salary Mr. Morris was offering. But Olga still looked at the floor. She had just started again to refuse to go when the thought of what that ten dollars extra money would do for the family flashed into her mind. Her people could move into a new neighborhood, into one of the very best the town offered; and her mother and the children could make friends with people of the rank she wished them to be intimate with.

"I'll go with Mrs. Morris," she said quietly. "You can make all the arrangements for me if you will, Doctor Richter. And—thank you," she added, smiling a little forcedly at the manufacturer.

In her own room she could hardly keep from crying. The white operating room, the long wheel stretcher, the rows of glistening instruments and grave faced Doctor Scott—they all rose to reproach her. "You are going to leave us alone to heal the people who are really suffering,

while you are merely playing with a woman who is so idle that she fancies she is ill," they seemed to say. "There are nurses and nurses, but there are very few surgical nurses," they continued. "Why, they save more lives than the surgeons themselves. And there is where you belong. You have the special talent, but now you are burying it in a napkin."

"But the home folks must have better neighbors," she reasoned with the part of herself that rebelled against her feeling it was her duty to go with Mrs. Morris. "I'm ashamed of myself that I should think of putting something else before my duty to them."

"Would they think it was your duty?" something seemed to ask.

"But they don't understand," she persisted in return.

How she dreaded to face Doctor Scott and tell him of her decision! With great care she managed to keep out of his path until time for her to go back on duty, but at midnight, when she started to take her chart to the office to exchange for a new one, she was not so fortunate.

Doctor Scott, young Doctor Richter and the night surgeon were talking to a blue coated city official. As Olga passed them she caught the words, "both legs were broken, and—" Then Doctor Scott saw her and called her to the group.

"A little chap down in the east side just fell out of a third story window and was badly crushed, Miss Carlson," he said quietly. "The parents refuse to allow him to be brought to the hospital, but we're planning to save him in spite of them. We're going to send a nurse down there. She won't have any chance unless she manufactures one for herself. I believe you can do it."

He turned to the official. "Miss Carlson is one of the best surgical nurses we have," he testified.

The officer smiled, while they waited on her reply. "It's a bad part of town, nurse," he offered. "The people keep a fish market, but they're honest and good."

"Miss Carlson is to leave on a special case tomorrow," Dr. Richter interrupted, somewhat testily. "This afternoon she promised Mr. Morris to accompany his wife west."

Doctor Scott turned surprised eyes toward Olga, and under their steady look she flushed red. "Miss Carlson is on my staff, Richter," he said meaningly. "She is always needed in the operating room."

"Mr. Morris asked for her," returned Doctor Richter obstinately. "Besides, Doctor Scott, you yourself were just now planning to send her out on this Swartz case—away from the hospital."

Olga's eyes opened wide. The officer said the people kept a fish market; Doctor Richter called them Swartz; could they—

"Doctor Scott, do they live on North Blaine street?" she demanded.

He nodded. Olga's heart seemed to stop beating. It was the Swartzes' one son—the best beloved of that home, just as wee Miner was of theirs!

"Tell the head nurse to send some one to take my patient," she said to the night surgeon. "I'm going out there, Doctor Scott, just as soon as I can get ready. It'll be all right with Mrs. Swartz. She'll let me do just as I think best with the baby. I believe she'll even let me bring him here if you think it necessary."

"But Mrs. Morris?" put in Doctor Richter.

Olga turned her great blue eyes toward him. In their depths he saw a new expression, a look that reflected an understanding of herself that had never been there before.

"I can't go with Mrs. Morris," she declared calmly but decidedly. "She doesn't need me. Some other nurse will do as well for her but not for the Swartz home. Mrs. Swartz wouldn't trust any one she doesn't know. She'll trust me, for I'm one of her neighbors. You see, I live down on North Blaine street myself, Doctor Richter."

He merely stared at her, but Doctor Scott followed Olga to the stairway. "I'll take you down there in my car," he offered kindly. "I'm glad you're going, Miss Carlson. It shows how splendid you—"

"No, it doesn't," she turned on him almost impatiently. "I'm not splendid, Doctor Scott. I've been unappreciative of the people on Blaine street. I've even been ashamed of them, and yet they have been wonderfully good to my people. Why, I've been wanting to move my people away off that street. I fairly hated the place until—well, until I suddenly realized that it needed me. Then it became my home and those people became my neighbors. The fact is," and she looked at him a little self-consciously, "I know now that I owe a debt to Blaine street. And I'm going down there right now to begin paying it."

The Pilgrim Tercentenary

As December 20, 1920, the third centenary of the landing of the Pilgrims, approaches, preparation to fittingly observe the event are being made, especially in New England, and wherever people of New England ancestry are found, to observe the occasion in a most impressive manner. But for the war these preparations would probably have begun much earlier and had been made on a more magnificent scale. The state of Massachusetts has appointed a commission to receive and administer funds for the improvement of the town of Plymouth, and \$250,000 have been appropriated for this purpose. A Congressional committee has also been appointed and is cooperating with the local authorities. In all the larger cities of the country, from Boston to Seattle, tercentenary committees are being appointed, and a general exhibition commemorating peace and designed to promote the growth of peaceful sentiment thruout the world is being planned; monuments are to be set up; studies in Pilgrim history are to be entered upon, and an enlarged burial ground, a memorial hall and tablets bearing names

of prominent Pilgrims are to be provided in the town of Plymouth itself. Commemorative literature of various kinds is to be printed and circulated in great quantities, and Congregationalists, Presbyterians and Baptists, which are most closely identified with Pilgrim history, are furnishing the religious character of the plans and programs which are under way.

Nor are plans of this kind confined to America alone. England also, which 300 years ago had no room for the Pilgrim prophets of religious liberty, is rivaling the descendants of these pioneers of a new moral and political order in celebrating the 300th anniversary of their landing on the shores of a new world. Commemorative postage stamps are to be issued; British delegates will join in the visit of those from America to Holland, where the Pilgrims sojourned for a time, and English Free Church leaders are working for the endowment of a people's university in their own Plymouth, as an enduring monument of the spirit and purpose of the Pilgrims. A new "Mayflower" is also to be built, which is to sail from Plymouth, England, to Plymouth Mass., in the autumn of 1920, bringing over a British delegation to the American festivities. Wherever Anglo-Saxons live efforts are being made to arrange some celebration of the event, and the last Thursday of November, 1920, is to be a world-wide Thanksgiving Day in honor of what the journey of the Pilgrims meant to all mankind.

A Challenge to the Nation

It is certainly a fine thing, that, so soon after the great war, when all that was brutal, savage and cruel in human nature has impressed itself upon the life and the thought of the human race, men should nevertheless be able to turn so enthusiastically to the greater and more enduring spiritual and educational values. For the significance of the achievements of the Pilgrim lies not in any big, outward material successes, such as our generation likes to admire, but rather in the loftier and purer realm of high moral and religious ideals. What they did cannot be fittingly perpetuated in steel and granite alone, nor in enormous endowments; it will rather live on until the end of time in the lives and aspirations of those who have inherited the freedom of thought and conscience of which, in their day, they were the foremost representatives. The anniversary is a challenge not only to New England but to all America and the whole world. And there is a special meaning in the fact that such a challenge comes at a time when a new age with new democratic ideals is dawning, to emphasize anew the imperishable ideals of freedom and courageous devotion to duty and religion as the fundamentals of true American national life and thought. Plymouth Rock happens to lie in a single state, far to the northeast, but what it stands for is the property of the Nation, North, South, East and West, and the Nation and the whole world will do well to pause, reflect upon and honor in every way possible the larger meaning and the significant and important results of that unique migration 300 years ago.

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when he must retire on account of old age or permanent disability?

Have you ever considered that a faithful minister of the Gospel, who serves you for the Lord's sake without asking for a raise or demanding fees, might find himself penniless when he retires, tho he has tried hard to save all his life?

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We have 168 such widows with 46 children and two orphans, very few of whom have private means of sustenance.

Thus says the apostle: "If we sowed unto you spiritual things, is it a great matter if we shall reap your carnal things?"

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You can do your part by making liberal donations and bequests to

The Pension and Relief Fund

From this fund the 112 retired pastors and 168 widows with their children received annuities amounting to \$29,138.40 last year, an average of \$104.00 for a family. 112 of these, who were in special need, received in addition \$7,198.78, an average of \$64.00 from the Relief Fund.

This was possible because our churches contributed the sum of \$19,218.09 and the pastors in active service paid \$15,726.00 in the form of dues, the remainder being furnished by the proceeds of Eden Publishing House.

The more you give, the more the Fund can disburse among those who need it.

At Blue Springs, Mo., our Church has a tract of land with six cottages, where some of the retired workers or widows may find a home. The need for more cottages is imperative.

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When we think of the enduring values which Pilgrim and Puritan have established for ages to come, fair-minded persons can unhesitatingly join in the eulogy which we quote from a Congregational writer:

"By superficial tests no great historical movement seems to have more sadly miscarried than Puritanism, one phase of which is represented by the Pilgrims. The Puritan's dream of a commonwealth of the elect in Old England ended with the death of his one great soldier, his dream of a like commonwealth in New England is but a memory which the children of southern and Catholic Europe who possess his ancient habitations do not so much as share. His austere morality has given way to luxury and the love of pleasure. His creeds are often questioned or denied by his children's children. History misrepresents him and by many he is remembered more for his faults than his virtues. What has he left that endures?

"He has left a great tradition. We see him thru the mists of time and too often with undiscerning eyes; but none the less he is one of the great figures of history. Soldier, patriot, idealists, seeker after God, mystic and man of affairs, an exile who followed the gleam across stormy seas to lonely shores, a lover of home who carried the dear names of his English countryside to the shores of Massachusetts Bay, establisher of foundations for other men to build on, builder of home for other men to live in, the past would be poor without him and history would have to be re-written were his name and his deeds left out.

"He has left the reaffirmation of the eternal values. We cannot so much as call his name without being taught anew the imperialism of duty, the changeless regnancy of righteousness. Ease and luxury and pleasure may lightly call and, for a time, mislead us, but when the rain descends and the floods come and the winds blow, we are ever taught anew that no house stands which is not built upon the rock of goodness and there upon that rock, secure and unmoved, we see—the Puritan.

"He has taught us that no goodness endures which is not established in obedience to God, no authority abides which is not rooted in the Divine Sovereignty; that the secret of the soldier's courage is his confidence in a Power not his own and the statesman legislates in vain who does not fulfil a vaster purpose.

"He has taught us that a devout soul may build a temple out of logs, fill bare spaces with an heavenly glory and see in plain windows such visions as pictured glass cannot betray. He has taught us that worship may rise above forms and that the consciousness of God is the beginning and the end of all devotion.

"He has taught us that the only 'divine right' to rule is in humanity. He has been the mediator of liberty to the world and what he paid for with a great price he has given to all who would take it. He has left us a love for truth, a passion for education. He made the common school the foundation of the State and never dwelt long upon any

soil where he did not open college doors which all who would might pass.

"He has left us a great unfinished task. It is ours to justify his faith in men and make democracy truly triumphant; to be as intense as he but without narrowness; to exalt righteousness, yet with a noble sense of proportion; to build upon the sure foundation of an historic faith, yet as always open to the light; to worship God in spirit and truth, yet as sensitive to the spiritual values of beauty and harmony; to be witnesses to the truth at any cost, yet without any bitterness toward those who differ from us; to realize the Commonwealth of God tho fighting only with the sword of the Spirit.

"Until we have done as well in our times as he did in his we shall do well to judge him kindly. We may well thank God for what he has done for us and, as we also fare forth from the City of Destruction to the Celestial City, we may well reach back our hands across the years and hail him—Brother."

Whence Came the Inspiration?

But the more we admire the Pilgrims for their inherent and individual worth, and the more fully we appreciate the qualities they contributed to the making of a new nation and the establishment of higher ideals of living and thinking, the more are we impelled to ask: Whence did they obtain the inspiration for what they were and did? They could hardly have obtained it from their own land and people, else there would have been no need of emigrating. Their qualities were not appreciated at home, or they would not have thought of leaving country, kindred and their fathers' house. If their own people or government had given them the opportunity to develop and put into practice the lofty ideals of freedom and morality which possessed them, they would not have needed to undertake a long and hazardous journey, or to face the perils and hardship of pioneer life in an unknown wilderness.

That the Pilgrims did not receive the inspiration for their noble ideals from their own land and people becomes quite clear from Douglas Campbell's "The Puritan in England, Holland and America," published about a quarter of a century ago, a book which went thru four editions within six months of its publication, and which is far too little known today. While a law student, sometime during the 'sixties, Mr. Campbell, as a sort of hobby, began collecting material for a history of the jurisprudence of colonial New York. Contrary to his expectations he found a great wealth of matter in various quarters, and when he began to arrange the results of his investigations he found it desirable to enlarge the scope of his work so as to include both the legal and constitutional systems of the state, as the political and legal history of the colony were naturally very closely interwoven. In the course of his researches he discovered traces of institutions and ideas supposed to have come from England, or at least from New England, but which, as far as New York was concerned, must have come from a very differ-

ent quarter. He found free schools, religious liberty, the right of petition, and freedom of the press; and he discovered a legislative assembly enunciating for the first time the doctrine that the people are the source of political authority. On the other hand, he found no execution of witches or Quakers, and no kidnapping or enslaving of the Indians.

Now this young law student, like the rest of us today, had been told so often and so impressively that our free and democratic institutions had come from England, that the United States is in fact a transplanted England, and that we must look to the "mother country" and the "mother of parliaments" for the home and origin of all that is best in American life, that he was not a little surprised to find as he pursued his studies that all these best and greatest things in American institutions were not to be found in the England from which the Pilgrims came, and more than that, that they were found most developed in a colony which was of non-English origin. The further he pursued his studies the more convinced he became that the republican institutions which developed in the American colonies could not have come from England, for the simple reason that the England which the Pilgrims and Puritans left behind afforded a very different picture. As we prepare to observe the tercentenary of the landing of the Pilgrims it will be of interest to picture to ourselves the private and public life of the Englishmen of that day, and the condition of religion, education and morals, as Mr. Campbell discovered them in his researches both at home and abroad. What makes the book especially valuable is the fact that all authorities quoted are clearly designated for the benefit of any who might wish to study them for themselves.

Conditions in General

When Elizabeth ascended the English throne, about half a century before the Pilgrims left their native land, the country was still stirred by the struggle caused by the reformation of Henry VIII and the persecutions of "Bloody Mary," and there was comparatively little change for the better until after the death of Cromwell almost a century afterward, altho here and there the beginning of better things began to appear. Only about one-fourth of the arable land was under cultivation, and what cultivation there was was of the rudest character; the remainder was still covered with fen and forest, or was devoted to the pasturing of sheep and cattle. The dwellings of the people consisted mostly of a timber frame filled in with common clay. Even the mansion houses of the country gentlemen were little better than cottages, except in size, being thatched buildings, covered on the outside with the coarsest clay and lighted only by lattices. Outside of London chimneys were rare, and the walls were not even plastered. Carpets were unknown and chairs seem to have been a rarity. An Italian traveler remarks that the kings of Scotland would rejoice to be as well housed as the citizens of Nuremberg in Germany were.

From Shakspeare we learn that the world in which he lived was

a rude world, full of passionate, hot-blooded people, boiling over in all forms of violence, tho lighted up now and then with the glory of a great literary awakening. The whole population of the country numbered possibly 3,000,000, of whom perhaps 100,000 lived in London, at that time a coil of narrow, tortuous, unseemly streets, each with a black, noisome rivulet running thru the center. Forks were unknown until the reign of James I, early in the seventeenth century, and people ate with their fingers and threw bones and scraps on the rush-covered floor. For the masses of the people the fare was of the very plainest, and very coarse, and it was almost universally washed down with strong liquor. Vegetables were unknown, and were introduced much later from Holland. Sugar was just coming into use, and the teeth of the women, including those of the Queen, were black from over-indulgence.

The person of the sovereign was regarded almost with abject reverence. Those addressing her fell on their knees, and when she walked thru the presence chamber all the lords and ladies, as she looked in their direction, did the same. The dishes which the Queen was about to use were brought to the dining room amid the most worshipful obeisances. Elizabeth, who was notoriously fond of flattery, liked to be called a goddess, and even James I speaks of kings as "gods on earth," while we have Erasmus' testimony that "even the noble lords were gods in their own eyes."

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Education

Elizabeth was quite well educated, according to the standard of the times, and read Latin and Greek fluently, but it would be a mistake to infer from this that education flourished generally. Of science the English knew almost nothing, and even the study of the simplest branches of mathematics was reprobated by some of the leading "scholars." Bruno, the Italian scientist, in 1583 expounded to them the theory that the earth revolves around the sun, but made few converts. He describes the students at Oxford as "ignorant, boorish and indecent, occupied in horseplay, drinking and duelling and toasting in alehouses. In 1582 Pope Gregory XIII issued his famous proclamation which provided for the change of the calendar so as to conform with the exact length of the solar year. In the Netherlands the reform was at once adopted, but England did not follow suit until 1752, and even then the people could not understand the reason, and complained bitterly that Parliament was robbing them of a part of their lives. Modern English writers attribute the delay to the intense Protestantism of the people, who declined to follow the popish reform. But the Netherlands were more intensely Protestant than England, and Scotland, which reformed its calendar in 1600, was probably even more intensely Protestant. Shakspeare's father, the high bailiff of Stratford, could not even write his name, neither could Judith, eldest daughter of the poet Milton; while the poet's younger daughters, tho they read to him after his blindness in foreign languages, did not understand a word of what they read. In 1580 not one of the 140 clergymen in Cornwall was able to preach, and thruout the kingdom only one-fourth of them were able to do so. As far as education was concerned little progress had been made during 300 years. In fact, the common people in Wyclif's day were comparatively much better educated than were those of Queen Elizabeth's time.

Religion and Morals

Such being the state of education under "Good Queen Bess," what can be said of religion and morals? When the Earl of Essex, who was one of the earnest believers of the time, closed his eyes in 1576, he said of his countrymen: "The Gospel has been preached to them, but they are neither papists or Protestants; they are of no religion, but full of pride and iniquity. There is nothing but infidelity and atheism, and no religion at all." In many of the dioceses one-third of the parishes had no clergymen at all. Most of the clergymen were illiterate and often addicted to low vices. They were selected by the patrons of the livings, who often chose their bakers, butlers and stablemen, they themselves appropriating the income, so that we need not wonder at the

charges of gross debauchery and even manslaughter brought against many of them. When Aylmer preached before the Queen, and dared to denounce the extravagance of the court, she threatened, if the offense were repeated, to send him at once to heaven, but without his head. There were men of distinguished piety and virtue, but they were so few that their influence could scarcely count.

The spoils of the monasteries, which amounted to about one-fifth of the nation's wealth, had been suddenly turned over to a race of courtiers, bringing debauchery and demoralization in its train. The discovery of the new world greatly increased commerce, and incalculable treasures were being carried over the ocean. Like their Saxon and Danish ancestors the English in the main despised the men whose labors were creating this new wealth, but they took their share of it by becoming what those ancestors had been, a race of corsairs. Secure in their rockbound fortresses, and protected by the wars which engrossed the whole attention of their neighbors, they plundered friend and foe alike and heaped up cargoes of costly gold and silver and precious stones, as in a pirate's cave. (See also Motley's "United Netherlands").

Elizabeth herself confirmed the impression recorded by many foreigners, that the English were deficient in moral sense. She could not tell the truth, and she betrayed or attempted to betray every one that trusted her. She was a partner of the pirates who infested every sea, and she even defrauded her partners when it came to a division of the plunder. Nor did she at all disdain profanity, which she employed as fluently as her father and even adorned her letters to churchmen with it. An Englishman—not a Puritan—describes Elizabeth's court as a place where all enormities are practiced, where sin reigns in the highest degree.

Many who have disliked the Puritans have made light of the excesses of this age and reviled the men who did away with the sports of "Merrie England," like bear-baiting and the May festival. In poetry and the mellow distance of the centuries the May festival looked charming indeed. But beautiful as was the picture painted by the poets, of the whole rural population going into the woods together the night before the first of May, men, women and children, old and young, passing the time in games and sport, and returning in the morning with the May-pole, borne by oxen ornamented with ribbons and flowers, and feasting and dancing in careless happiness on the meadows strewn with green boughs until evening, the facts related by the historians are not at all beautiful. Stubbe's "Anatomie of Abuses" (1583), quoted in Taine's "English Literature," makes this and other "gladsome" festivals to appear like the Saturnalia of pagan Rome, which sanctioned by custom the practice of the grossest immorality and debauchery. Evidently the Puritans made no more of a mistake when they abolished the May festival than when they did away with bull and bear-baiting.

THE BOARD FOR CHARITABLE INSTITUTIONS

It is the task of the Board, in accordance with the instructions of the General Conference, to determine the principles which are to govern the religious, moral, educational and social life developing in our charitable institutions and appearing in the work of the Church, and to encourage and stimulate the important work they are doing. The comprehensive character and far-reaching influence of this task may be seen from the following table. The figures have been revised by the superintendents to date of August 1, 1919.

Charitable Institutions Affiliated with Our Evangelical Church

HOSPITALS

Location	Superintendent	Founded	Value	Deac.	Prob.	Total
St. Louis, Mo.	Rev. F. P. Jens, 4137 W. Belle Place	1889	\$200,000	38	25	63
Evansville, Ind.	Rev. J. U. Schneider, 116 Lower Sixth St.	1892	67,333	3	1	4
Lincoln, Ill.	Rev. C. Hoffmann, 112 Fifth St.	1903	65,000	4	5	9
Milwaukee, Wis.	Rev. J. L. Haack, 1815 Grand Ave.	1909	100,000	2	4	6
Faribault, Minn.	Rev. W. Meyer, 5th and Division Sts.	1908	105,000	6	9	15
Louisville, Ky.	Mr. J. H. Aschermann, 621 Myrtle St.	1910	15,000	—	1	1
Chicago, Ill.	Rev. F. Weber, 54th Place and Morgan	1910	123,366	2	10	12
Marshalltown, Ia.	Rev. K. Rest, 306 E. Church	1913	162,000	—	4	4
East St. Louis, Ill.	Rev. E. A. Jaeger, 412 N. 14th St.	1915	65,000	6	1	7
Columbus, Ohio	A Parish Deaconess	1915	—	1	—	1
Cleveland, Ohio	Rev. T. P. Frohne, 7124 Kinsman Rd.	1915	53,000	—	4	4
Detroit, Mich.	Rev. C. C. Haag, 1015 E. Jefferson	1917	50,000	3	1	4
Baltimore, Md.	Rev. P. Frankenfeld, 229 N. Collington Ave.	1912	—	1	2	3
			\$1,005,699	66	67	133

EMMAUS ASYLUM

(For Epileptics and Feeble-minded)

	Founded	Value	Patients	
			Men	Women Total
Marthasville, Mo.	1893	\$ 50,000	56	29 85
St. Charles, Mo.	1901	100,000	—	71 71
		\$150,000	56	100 156

Rev. C. F. Sturm, Emmaus, Mo.
Rev. F. Frankenfeld, Emmaus Asylum

ORPHANS' AND OLD PEOPLE'S HOMES

	Founded	Value	Orph.	O.P.	Total
St. Louis, Mo.	1858	\$100,000	200	—	200
Hoyleton, Ill.	1895	80,000	100	—	100
Bensenville, Ill.	1895	50,000	81	19	100
St. Louis, Mo.	1858	25,000	—	56	56
Detroit, Mich.	1879	150,000	110	32	142
San Antonio, Tex.	1908	26,000	—	20	20
Buffalo, N. Y.	1883	65,000	13	26	39
Blue Springs, Mo.	1906	12,000	—	6	6
		\$508,000	504	159	663

F. H. Helmkamp, R. R. 29, Wellston, Mo.
J. H. Koenig, Hoyleton, Ill.
Rev. E. Pinckert, Bensenville, Ill.
Sister A. Scheid, 1217 N. Jefferson Ave.
Rev. J. B. Meister, 8152 W. Grand Blvd.
Rev. C. A. Stadler, R. R. 1, Box 21 B
Rev. M. R. Sennewald, Forks, N. Y.
Rev. J. Abele, R. R. 4, Cook, Nebr.

Public Life

Fortunately a few great figures stand out in the Elizabethan age which would do honor to any era; chief among them are Burghley, chief minister to Elizabeth for forty years, and Walsingham, the noted statesman and patron of learning. It is fortunate that these men lived, for to them England owes much of her real greatness. They were patriots, pure of life, incorruptible, working for their country and not for self. But they neither represent the officials nor the courtiers. Most of the men about them were mere parasites, fattening on the nation: gamblers, spendthrifts, pardon-brokers, monopolists and pirates. The Queen's conduct directly encouraged men of that stamp, while she had scarcely a word of thanks for faithful public service. Those who daily saw the Queen discovered that there were two ways of gaining the rewards denied to patriotic service or devotion to her interests. One was to satisfy her greed by presents of gold and jewels, no matter how obtained; the other was to feed her hunger for adulation, which was insatiable as the grave. Officials in all departments, when out of the Queen's sight, robbed the government right and left, and even many of the bishops plundered their dioceses for private profit. In 1592 Elizabeth appointed John Popham, a former highwayman, chief justice. No wonder that the laws, if enforced at all, were enforced with brutal and even savage rigor, and the power of the court was shamefully abused. Hentzner, a German traveler (1598) counted on London Bridge the heads of 33 persons who had recently been executed for high treason, and that at a comparatively quiet time. Private individuals were arrested by secret warrants and cast into some unknown dungeon, beyond the reach of legal process, for suing wealthy noblemen or court favorites. Even lawyers and officers of the courts were thus imprisoned for the simple discharge of their duties to the public. The truth of such charges is attested, not by the witness of a foreigner, but by a petition signed by 11 of the highest judges who, in 1592, while admitting that the Queen or privy council might imprison any one at pleasure, with which the courts could not interfere, asked Lord Burghley and the chancellor that this particular grievance of imprisoning people generally without a cause be redressed.

The above will give even the casual reader some idea of the condition of English society during the twenty-five years preceding the coming of the Pilgrims to America. A great many details might be filled into the picture, such as the common practice of bribing judges, by men outside the privy council and directly around the Queen; the great prevalence of crime in the rural districts and the city of London, and directly traceable to the flagrant examples of the men about the court, which naturally inaugurated a wide-spread popular craze for speedy wealth and a regular mania for gambling; the national love of strong drink, the conduct of Englishmen in Ireland, of the deliberate and wholesale cold-blooded murder of hundreds of defenseless Irish women and children during Elizabeth's reign; the devel-

opment of piracy, which laid the foundation for British naval power, and which forms one of the most remarkable as well the most disgraceful chapters of English history, and one that deserves special study by any one who would understand English character and history, and the growth of the slave trade, which piratical England took up when the Romish world began to loathe it. The exploits of Francis Drake, robber and pirate *par excellence*, as told by James Anthony Froude, are thoroly representative of English morality at the time, and throw a clear light on the Spanish hatred of England, which then as now claimed the "freedom of the seas," i. e., the freedom to rob any gold-laden vessel that crossed the ocean. We have seen enough, however, to make it quite clear that the Pilgrim character, with its love for civil and religious freedom, its stern moral rectitude, and its insistence on popular education, was by no means inspired by the condition which prevailed in England at the time.

The Pilgrim Character

The character of the Pilgrims can be understood only when we begin to regard the Puritan movement as an expression of the Reformation spirit spreading over Europe in the sixteenth century. The word Puritan, in fact, is only another name for the Calvinist Protestant. Strictly speaking, it is not an English product at all nor even the product of any one race or country; it represents simply the popular uprising against the Church of Rome and her manifest and numerous corruptions of religion, morality and politics. The word came into the English language about 1560, and its meaning was sometimes religious and sometimes political, according as events shifted the emphasis from one to the other. It was finally applied to all who either by word or life protested against the irreligion and immorality of the time. It was the leaven of the Gospel of truth and righteousness rebelling against authority in the Church and the State, as it was represented by the Stuarts; it was the Spirit of God working thru the newly discovered word of God in the hearts and lives of all those who were of the truth and striving after truth and righteousness. Whatever the Puritans represented and accomplished in England or in America is not due at all to any particular racial or temperamental quality peculiar to Englishmen. If there is anything peculiar about the manner in which the Reformation brought forth its results in England, and later thru Englishmen in America, it is the fact that it was so largely secular and political, while on the Continent the Reformation was a religious and spiritual movement. This may be due to the fact that in its early stages the Reformation in England was stunted and corrupted by the vicious personal influence of Henry VIII, who used it merely to further his own political purposes, and that, when later on its real power asserted itself, the people in turn used it as a means of furthering their political freedom.

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England and Holland

One influence which had very much to do with the shaping of English Puritanism is often overlooked, i. e., the close relations that existed between England and Holland in the sixteenth century. The armed conflict between the Church of Rome, as represented by Spanish autoeracy, and those who stood for the principle of religious and civil liberty, began in Holland and was transferred from there to England. In its early days nearly 100,000 Netherlanders had been driven from their homes by Spanish cruelty and persecution and found an asylum on English soil, welcomed by Elizabeth, who saw in this migration a weakening of Spain and a strengthening of English prosperity. The grandfathers and fathers of the men who fought with Cromwell at Naseby and Dunbar received their military training under William of Orange and his son Prince Maurice in Holland. Many thousands of Englishmen during some seventy years served in the armies of the Dutch republic. Many other thousands, driven out of England by Elizabeth and her successors, settled in Holland, and a still larger number went there for business purposes, engaging in trade and manufactures, while keeping in close relations with their native land.

At the time of their great struggle for freedom from the yoke of Spain (1560—81) the people of the Netherlands had been accustomed to a large measure of political and religious freedom, and their shrewdness and industry had made them the most prosperous country of Europe. Motley, a New Englander, tells us that they were the most energetic and quickwitted people of the world. / They were the Yankee of Europe, with a special talent for inventing labor-saving devices. When America was settled, early in the seventeenth century, the Netherland republic was a great power in Europe, with a population as large as that of England, and one incomparably wealthier, more intelligent and progressive. Taine, a Frenchman, fully acquainted with English institutions, says: "At this time (1609) Holland, on the sea and in the world, is what England was at the time of Napoleon. Their internal government was as good as their external position was exalted. For the first time in the world conscience is free and the rights of the citizen are respected. In culture and instruction, as well as in the arts of organization and government, the Dutch are two centuries ahead of the rest of Europe." It is due to Washington Irving's caricature of the settlers of New York that these men have come to be regarded as "stupid Dutchmen." A "Life of Irving," by his nephew, P. M. Irving, records that the famous writer admitted the characterization to be a "coarse caricature," which, however, fitted so well with the English prejudice that in many quarters it has become almost accepted history.

In view of the Dutch influence on the Pilgrims, the close relations shown to have existed between Holland and England for at least half a century, and of the backward intellectual, moral and religious conditions prevailing in England as compared with the advanced political,

commercial and intellectual condition of the people of the Netherlands, the fact that the Pilgrims lived in Holland for 12 years before they emigrated to America, takes on special significance. The Pilgrims belonged to the best, most intelligent and enterprising of their race. They went from a monarchy, where the power of the crown over many questions of Church and State was unlimited, to a republic where the people for centuries had been accustomed to a large measure of self-rule. They went from a land where material and intellectual progress had been retarded, to one which in almost every department of human endeavor was then the instructor of the world. That they must have learned much, and that they at once determined to use that which they had learned in establishing a new commonwealth in accordance with the new ideas in the new world which was then the goal of everyone's ambition, is apparent at a glance to any one conversant with the situation. We may form an idea of the strength of Dutch influence upon the first settlers of New England when we remember that Thomas Hooker, the founder of Connecticut, which has been called the typical American commonwealth, spent three years in Holland just before he came to America; that Roger Williams, the founder of Rhode Island, and the pioneer of true religious liberty, was so much of a Dutch scholar that he read Dutch books to the Poet Milton; that William Penn, founder of Pennsylvania, was called "half a Dutchman." New York and New Jersey were settled by the Dutch West India Company. It would be nothing short of a miracle if the early colonial institutions of New England and the Middle Atlantic section did not show strong traces of the influence of the great Netherland republic. And yet we search the early American histories in vain for any mention of this influence.

The heroism of Puritanism, Dutch and English, as well as that to which the United States owed its origin, will remain unexplained and unintelligible just so long as it is looked upon as a mere chapter of English history, and not as an outcome or continuation of that great continental movement, intellectual and spiritual, which in the sixteenth century revolutionized the world. Neither can it be understood unless we recognize the true intellectual, moral and religious condition of the English people, out of which their Puritanism, with all its faults and virtues, was evolved, and appreciate the influence which must have been exerted upon such a people by the close proximity of a republic, the leader of the world by at least a century in all ideas relating to civil and religious liberty. Just as the existence of the American republic has influenced the people of Central and South America, and even the nations of continental Europe, the Dutch republic must have affected those heroic men in England and America who, in their newly awakened intellectual life, were trying to break the shackles of civil and religious tyranny. To write the history of English Puritanism without any illusion to this influence is much like writing the early history of England without referring to the ideas

brought in by the Norman conquerors, or the history of the renaissance in Italy without mentioning the influence of the classic authors of Greece. It is impossible to form a correct and clear conception of the source of the American institutions without an intimate knowledge of Dutch institutions and conditions in the last half of the sixteenth century and the first of the seventeenth century.

English Self-Conceit

Nor is it difficult to find good reason for the fact that early American history does not mention the Dutch influence upon the American colonies. The Venetian traveller who, more than four centuries ago, wrote in his chronicles: "The English are great lovers of themselves and of everything belonging to them. They think there are no other men than themselves, and no other world but England," was a keen observer of national traits. No one can justly accuse the English of a lack of self-appreciation, and their self-conceit has played an important part in the development of their world empire. Hamerton, an eminent British writer of the last century, tells us that "the difficulty with which the English can be brought to respect the French can be partly explained by their difficulty of respecting foreigners in general, unless they have been dead for a long time, like Homer and Virgil, or are invested with a sacred character, like Moses or Isaiah." Lecky, the well known historian, speaks of that "hatred of foreigners so deeply rooted in the English mind, and which has played a part that can hardly be exaggerated in English history." While a similar attitude toward other nations is found in all the races and peoples who have made history, the English of today have always had an unusually exaggerated opinion of themselves, which makes them thoroly unreliable as a source of historical information. Unconsciously, perhaps unintentionally, the English historian, being moved more by the loyalty to his own race and his ancestors than that of relating the exact truth, does not hesitate to appropriate for his own people the glory and the results of the achievements and efforts of other peoples, whenever an opportunity offers.

Bearing in mind that all American history from the very beginning has been written almost exclusively by Englishmen or descendants of Englishmen living in New England, and therefore from the English standpoint, we can understand why the Dutch influence upon the American colonies, which was extensive and powerful, was ignored, and that of the English, which, considering the nationality of the settlers, was comparatively small, should have been so greatly exaggerated. Grahame's "History of the United States," a pioneer work of American history, published in 1836, widely used in Great Britain and favorably received in New England, was, according to the author's preface compiled without the author's ever having visited America, or consulted an original document of any kind! He borrowed entirely from other books, mostly those published in New England, and even for them he

had to go to Goettingen in Germany, on account of the deficiencies of British libraries! It is for reasons like these that there still exists a prevailing tendency to trace everything American to English sources; and when that search proves fruitless, resort is had to the inventive genius of the inspired first settlers, and to that alone.

The writer would detract nothing from the greatness of the Pilgrims; the record of their character and achievements, and the inspiration which both offer to American man- and womanhood, is beyond our power to add or detract. But we do want American history to give the credit for their character to those influences to which it is due. It is not due to the England of that day, for the English were but a half civilized, irreligious, undemocratic, ignorant people, to whom piracy and the slave trade were affording the beginnings of commercial prosperity and supremacy. What the Pilgrims were and did is due first of all to the reforming and energizing power of the Word of God, shed abroad thru Europe by the Reformation, which awoke the conscience of men of all nations and aroused their determination to secure better things morally, socially, politically, for themselves and their children. It is due also to the inspiration for freedom, education and democracy which they received from Holland, and it seems providential that, just as Moses was instructed in all the wisdom of the Egyptians, the best the world had to offer, preparatory to organizing the new Hebrew nation, so those who were to establish free and democratic institutions in the new world passed thru a period of instruction among a people who had more than any others in Europe cherished and fostered the ideals of liberty, education and industry, and who were in the front rank in art, science and literature. America must never forget the debt she owes to all those in Europe who fought and suffered and died in the terrible struggles that followed the Reformation of Martin Luther, that the world might be freed from the curse of hierarchy and autocracy.

And if Americans will be true to their glorious and priceless heritage, they dare not lose sight of the fundamental fact that American greatness was achieved not under British guidance or guardianship, but thru and because of her independence of English tradition and policies. They who would have us believe that America is Anglo-Saxon in tradition and in character misunderstand absolutely the genius of America and the fundamental principles and ideals that underlie American institutions. Tho Anglo-Saxon stock may predominate historically and numerically in the United States, and tho the English language is the universal and official language of the country, the terms "American" and "Anglo-Saxon" are by no means interchangeable. Historically, racially and politically Anglo-Saxon stands for very much which America wants to forget, and the still existing traces of which she will ultimately reject and abandon, and in the pursuit of the essential American ideals of freedom, fairness and righteousness the American spirit welcomes heartily all the assistance which Teuton, Celt,

THE OBJECT OF THE SUNDAY SCHOOL

See the official directory, pages 79-83, for names and addresses of members and officers of the Board.

The object of the Sunday School should be:

1. The LEADING of each life to a personal ACCEPTANCE OF JESUS CHRIST as Saviour and Lord;
2. The BUILDING in each life of a strong, well-rounded CHRISTIAN CHARACTER, the incarnation of the Christ principles;
3. The TRAINING of each life for some definite, efficient CHRISTIAN SERVICE.

THE BUSINESS of the Sunday school is not the imparting of facts, even tho they be Biblical facts, but THE LEADING OF LIVES. Success demands an understanding 1. of the life, the nature and the needs of the pupil we would lead (psychology), 2. of the principles of teaching (pedagogy), 3. of the principles of the organization and management of the modern Sunday school and 4. of God's Word; but the Bible is the means to an end and NOT THE END in itself. The end is fulness of life in Christ Jesus.

It is with such a conception of the task of Sunday school work, with a vision of our glorious opportunity and a consciousness of the dire need of knowing what to do and how to do it, that all work of the Board of Sunday Schools is planned and promoted.

Headquarters

THE BOARD OF SUNDAY SCHOOLS

Theodore Mayer, *General Secretary*,

1716 Chouteau Avenue

St. Louis, Missouri

From this office there will be answered all inquiries regarding any and every line of Sunday school work.

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JULY, 1920

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MANY PEOPLE seeking efficiency in their Sunday school work could take ten days from their regular duties to devote to intensive study of the problems which confront them. 425 attended in 1919.

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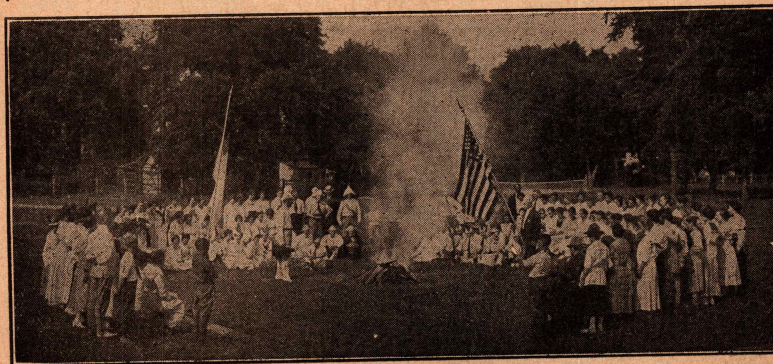
Write for complete program and information to

THE BOARD OF SUNDAY SCHOOLS

Theodore Mayer, Secretary

1716 Chouteau Avenue

St. Louis, Missouri



THE CALL OF THE COUNCIL FIRE

Slav, Latin, Greek or Oriental may be able to furnish. The Pilgrims and the Puritans were merely the first of the long procession which the old world sent over into the new. They brought and gave the best they had, as have countless races of others who followed them, and all of them together have had a proportionate share in the building of America and of true Americanism. The triumph of Americanism does not mean the triumph of Anglo-Saxonism; it means the triumph of the best and noblest characteristics and ideals of all the races and nationalities that have found and may yet find a home on American shores.

Social Progress

BY LOUIS WALLIS

The great war has profoundly affected everything that comes under the head of social progress; but this fact has not yet been realized by the general public as it will be in the years that are immediately ahead of us. The war is popularly regarded as a thing by itself, which stands in the past, and which has no direct or necessary connection with the onward-flowing movement of society. The world's education during the next twenty years will revolve largely around the task of overcoming this misconception by showing how the war was a logical product of social conditions and how it, in turn, reacts upon social progress. Millions of people who have been living in narrow ruts, and who would gladly ignore the great social questions, are now being forced by sheer, physical necessity to pay attention to the broader aspects of human affairs.

Speaking generally, the war has emphasized and speeded up the outstanding social movements. For instance, the evolution of democracy, which began far back in dim antiquity, has entered a new and vivid phase as a direct outcome of the war. Democracy is the political expression of the people's struggle to get hold of government and wrest control of the state from small and selfish aristocracies which have arrogated to themselves the manipulation of national destinies. Looking at the social progress of the past year from this point of view, it appears at first glance as if the war's chief influence were exerted in the political field. For the autocracies of central Europe have been defeated by the more democratically organized powers of western Europe and America; and in place of the dynasties of Hohenzollerns, Hapsburgs and Romanoffs, there is now rising a group of new governments professedly democratic in structure and more responsive than were their predecessors to the will of the people.

America Changed the Character of the War

Yet we need to remind ourselves that before America went into the struggle, the conflict was not at all a war in behalf of democracy and against autocracy. There was, indeed, a greater democratic tradition

in England and France than in Germany, Austria, and Turkey. But before the war, as a plain matter of historical fact, England and France had pursued a foreign policy of imperialism, land-grabbing and secret treaties; while in the early period of the war they were leagued with imperialistic Russia. Prior to America's entrance into the struggle no responsible spokesman of the Entente had proclaimed the war as a crusade for democracy. It was little more than a late chapter in the clash of rival European imperialisms before we came into the fray. It is necessary to remind ourselves of this because, looking back on the vast controversy, it is very easy for us to fall into the habit of wrongly thinking that the democratic idealism flung into the war by America under the leadership of President Wilson had been there from the beginning. As a matter of fact, a new element came into the situation when the stars and stripes were unfurled over the battlefields of Europe.

This change in the character of the war itself is one of the fundamental things that we must realize clearly if we are to have a scientific starting point for surveying those various factors in social progress which are hereafter to be annually considered by the Evangelical Year Book. The introductory number of this new feature is to serve as a point of departure for later instalments of the series. We are to take up such matters as the high cost of living; the race problem, labor and capital, the farm problem, and taxation; and we shall find that while these things appear to stand alone by themselves, they are in reality different parts or phases of a big, complex movement which is under the sway of general principles and laws. The present, introductory chapter, then, is an attempt to get our bearings in the midst of a world clouded and disturbed by the dark shadow of the recent struggle, and which moves forward only with difficulty toward a more normal and peaceful condition of progress.

The mind of America is now being opened as never before to the fact that parasitical upper classes have largely managed things in the past. America has been populated by immigrants out of every country in the old world, who have sought to escape from precisely this thing—the rule of a selfish, grasping nobility, which has dominated the masses of plain people, and which has looked upon itself as better than all other classes in the community. Having escaped from Europe, we Americans have had a strong tendency to overlook this great, historical fact of aristocracy. Altho our republic was founded in a revolution against European nobility; altho our nation fought a dreadful civil war over the aristocratic ownership of human beings; and altho we have more recently driven the Spanish dynasty out of the western hemisphere; it must be confessed with shame that up to the time of our entrance into the world war, our national consciousness had hardly reached a point where public opinion could be focussed on this great question.

THE EVANGELICAL LEAGUE

Program for 1919—1920: Service

See the official directory, pages 79-83, for names and addresses of members and officers of the Board.

THE FOUR YEAR PROGRAM

The program accepted at the Cleveland Convention in 1916 for the four-year period until the next convention was designed to be culminative in plan and effect. The years of Standardization, Expansion, and Study were to prepare for the last year: the year of SERVICE. The plans for the Study year could not be carried out because of the war and other unforeseen difficulties. However the study plan will be merged into the program of Service in the fourth year.

THE SERVICE COMMITTEE

Rev. Henry Katteryjohn, 1716 Chouteau Ave., St. Louis, Mo., is chairman of the Service Committee. Other members appointed to serve with him are Rev. L. M. Kramer and Miss Lilly Linstroth, both of St. Louis, Mo. A similar Service Committee should be appointed in every District League and Federation and in EVERY LOCAL LEAGUE.

SERVICE GOALS

During the Service Year the challenge is being made to every League to:

1. Enlist at least one life work recruit (for the ministry, deaconess service, missions at home or abroad, Y. M. C. A., etc.)
2. Enlist at least 25 per cent of the membership in the Tithers Union.
3. Enlist at least 50 per cent of the membership for daily devotions.
4. Enlist at least 75 per cent of the membership in the Sunday school.
5. Enlist 100 per cent of the membership for active membership in the church.

LET EVANGELICAL TIDINGS help you do your League work right. Tidings readers get all reports and announcements of officers and standing committees, the weekly devotional topics, interesting short and serial stories, and bright and helpful sketches and articles on timely subjects. Single copies, 75 cents; 5 or more copies, 60 cents.

Why an Evangelical League in Every Evangelical Church

Because the Evangelical League

1. Is the officially recognized agency for work among the young people of the Evangelical Church.
2. Is the ONE ALL-INCLUSIVE organization of young people in the local church.
3. Promotes LOYALTY to the Evangelical Church and to Jesus Christ.
4. Presents an OPPORTUNITY for Christian Service.
5. TRAINS the young people in conducting devotional meetings.
6. Develops efficient and consecrated LEADERSHIP for the church and community.
7. Provides wholesome RECREATION and Christian FELLOWSHIP.
8. Brings the young people in close touch WITH THE BEST YOUNG PEOPLE of other Evangelical churches.

**NO CHURCH CAN AFFORD TO BE WITHOUT AN
EVANGELICAL LEAGUE!**

A copy of the Standard Constitution for a young people's league and suggestions for organizing may be had on request by addressing Rev. Paul. M. Schroeder, Corresponding Secretary, 930 Marengo St., New Orleans, La.

Buffalo, 1920

The Eighth National Convention of the Evangelical League will be held in Buffalo, N. Y., in July, 1920, immediately following the close of the Elmhurst Summer Training School. It will be distinguished as a WORKING CONVENTION and the program is being planned on the order of a Training School. The registration has been limited to SEVEN HUNDRED. Each District League will be assigned its quota of delegates. **PLAN NOW TO GO TO BUFFALO!** Additional announcements will be made from time to time in all the Church papers.

Get complete, authoritative and up-to-date information about every kind of Evangelical church work by reading regularly **THE EVANGELICAL HERALD**, weekly, \$1.25 per year. Send all orders and remittances to **EDEN PUBLISHING HOUSE**, 1716-22 Chouteau Ave., St. Louis, Mo.

Aristocracy in America

We cannot look intelligently at such burning social issues as the high cost of living, capital and labor, the farmers' non-partisan movement, the race problem, or the tax question, unless we view these things from the standpoint of the struggle for democracy. The extent to which American society has been controlled down to this very day by long established aristocratic rules and precedents is almost unbelievable to one who has just begun the study of this subject. America was under the rule of European kings for more than a century and a half until the Revolution; and altho we have had a republican form of government since that time, we are not yet emancipated from aristocratic legal traditions coming down from a long historical past.

These traditions have had the purpose of making it easy for a small minority to live at the expense of the people at large. A vampire nobility early fastened itself upon the necks of our ancestors in every land of Europe. The upper classes of England, France, Germany, Russia, Austria, Spain, Italy and other countries of the old world have had a common origin in war. The masses of the plain, working people were universally subjugated by roving bands of military adventurers, who seized the soil, terrorized the community, and proclaimed a blanket mortgage in their own favor on all real estate. The conquering nobility always claimed the highways and fields as their private property. The lower classes, living in miserable huts, were clad in rough garments of a single piece, and were robbed of all but a bare existence. The upper classes, however, could afford more elaborate clothing with inner vests; and they became the original "Vested Interests," based on the tribute-making power of ground-rent and control of the highways. These facts lead us directly into the causes of the recent war, which will come into view as our analysis proceeds.

The social progress which lies back of us in the history of our civilization has been all entangled with the great, outstanding division of the people into two main classes, upper and lower. While it is true that the upper classes have had a certain constructive function, they have charged altogether too high a price for their services, until, in our own day, aristocracy has degenerated into legalized graft which threatens the life of civilization like some deadly cancer eating into its vitals. Our daily habits of thought about economic affairs have been so shaped and influenced by aristocracy that it is difficult to induce the general public to think straight about the most elementary issues—even in the face of the most serious economic crisis in the history of our nation.

Nevertheless, down at the very basis of public opinion at this present moment, even tho we do not yet clearly realize it, the force of the war is working steadily onward to project the fundamental issue of aristocracy and special privilege into full view at the center of social prog-

ress. Our public declaration of hostilities gave legal emphasis to the distinction between the imperial German government and the masses of the exploited German people. We delivered the vast power of the United States army and navy against a government which the German people had had no voice in founding. Our extraordinary stress upon making the world safe for democracy has been highly distasteful to the tory classes in England and France. The famous letter of Lord Lansdowne, calling for peace by negotiation, was the outburst of a British noble, who holds hundreds of thousands of acres with a long rent roll, and who did not want to see the aristocratic government of Germany annihilated for fear that the resulting lesson in democracy would be fatal to aristocracy and special privilege everywhere.

Land Monopoly

The aristocracy of the old world, by force of its position as a conquering and toll-taking class, holding the ground as a means of getting tribute, has fastened upon our legal systems and upon our social psychology the idea that land is to be treated not primarily for what God intended it to be, and for what it is obviously fitted—a great storehouse of life for the community at large; but that the earth is to be regarded, first of all, as a private, capitalized, interest-bearing investment (the "Vested Interests"). While the peasant has been paying ground rent to the lord of his farm, he has also been taxed on his little house and his cow and all his movable property. Likewise, the manufacturer and the merchant in the city have been forced to pay ground rent or else a high purchase price for land; while, at the same time, they have been heavily taxed on their industry and enterprise, the taxes being assessed upon their movable goods and upon the buildings which they erect.

The masses in all European countries have been held down by land monopoly and the general property tax. The capitalization of land at a high rate of interest, together with the taxation of labor products and enterprise, has had the effect of slowing down the economic development of all Europe. Business and labor could not afford to pay increasing ground rentals to the landed aristocracy and increasing taxes to the state. The direct result of this system is the rivalry between the great European powers to get hold of foreign markets and foreign colonies and foreign "spheres of influence." High priced European land may be a good thing for the European aristocrat; but it is a bad thing for the business man and the farmer who must rent or buy a location at a high figure. At the same time, the taxation of labor products is passed on to the consuming public thru higher prices which limit the purchase of these goods. The great nations of Europe have accumulated more capital than they could profitably invest at home; and they have produced more goods than they could profitably dispose of in domestic markets whose buying power has been reduced by the exploitation of the working people. Hence the outward pressure for colonies where land is

cheaper; and hence the craze for seizing foreign markets and spheres of influence where surplus goods may be sold. But there are not sufficient possibilities in the way of outside markets, colonies, etc. to go round among the European powers; and the consequence has been a great economic rivalry which grew hotter and hotter and at length broke out in the flames of the most awful war that ever cursed mankind.

Now we begin to see more clearly why it was that our ancestors left Europe, and why we are here in America today. Our country was at first a bone of contention between Spain, France, and England; and when the latter, having become supreme in this hemisphere thru the outcome of the French and Indian war, made it evident that she intended to exploit the colonists in the interests of her junkers, our forefathers revolted and set up the present Republic. The social progress of this country has been different from that of Europe, and we have developed a strong democratic tradition here, owing to the fact that we have had such a tremendous amount of low-priced land on which our people could spread out and settle. The cost of living was not high in America so long as land was cheap. There was no menacing social discontent here so long as people who were not satisfied in the east could go west and take up a farm or make a start in some enterprising town. But during the last generation the situation has been steadily and imperceptibly changing in the United States.

The Influence of Taxation

Our forefathers knew nothing about social and economic science. They thought the evils of aristocracy would be cured by abolishing monarchy and setting up a republican form of government. But at the same time, they continued the fiscal practices begun by the nobility of the old world. They collected public revenue on the theory that the man who develops the earth's resources should be taxed heavily, while he who merely holds land vacant, without putting it to any productive use, should be taxed very much less. By taxing the land user more heavily than the land speculator, we have put a premium on holding the soil vacant, not only out in the agricultural districts but in and around our cities, towns and villages. This has artificially increased the price of land, the basic element of human life. The westward going emigrant is now forestalled and headed off by speculation in the soil; so that while there is still plenty of good land accessible to the centers of population, it is no longer low in price. United States Senator Harding, of Ohio, who was chairman of the Republican national convention which nominated Mr. Hughes for the Presidency in 1916, and who can hardly be called a radical, recently said in part as follows:

"Vast quantities of good farming land near the best markets in the world are not cultivated. In New England there are thirty million (30,000,000) acres of unused land that might be growing crops. There

are thirty-five million (35,000,000) acres in the middle states that might be farmed, but which are lying idle. In the Pacific coast states there are one hundred and eighty million (180,000,000) acres unused but usable land. In all, five hundred million (500,000,000) acres, or thereabouts, are lying idle, to say nothing of that which is inadequately farmed."

Rents are everywhere advancing. Land values, already high before the war, have generally mounted since the armistice. There is sore need of a million new houses and apartments. But wood, one of the most essential materials for house building, is artificially enhanced in price by speculation in timber lands, which are held idle in vast forests at much higher figures than formerly. And this is but a single instance of a universal condition affecting every item of our daily life.

The Railroads

The same principle appears in connection with the railroads. We are forced to pay exorbitant charges for passenger and freight service in order to cover interest on fictitious capital commonly called "watered stock," all of which goes into the cost of living for the masses of the people. That the railroad workers of America are at last awake to a realization that their wage problem cannot be met by a mere increase of the already high passenger and freight rates, is made evident by their dramatic promotion of the "Plumb plan" for squeezing the water out of the properties and nationalizing them.

The fundamental factor in the excessive cost of living is to be found in a bad system of social accounting, whereby we over-capitalize our land and our great railroad highways. Land began to bring monopoly prices in the United States during the decade between 1890 and 1900. By the latter date, practically all the desirable land in America was reduced to private title; and hundreds of millions of acres were held, as now, on speculation at high prices, waiting for an increase in value. Those of us who remember recent history will recall that soon after 1900 we became excited about "conservation of natural resources." This was in Roosevelt's administration. And along with this agitation, the index of prices began mysteriously to rise in the year 1906. By 1912 (two years before the outbreak of the war in Europe), both of our great political parties referred in their platforms to the portentous fact of rising costs; altho neither of them knew what to do about it. Most of us have such short memories that there is a general delusion that the war has produced the high cost of living. But it would be much truer to say that high costs were a symptom of the social pressure that brought on the war.

It is not the purpose of this review to advocate political or economic measures dealing with high prices or any other problem. Our object is simply to note facts. It may, therefore, be properly pointed out that the self-governing colonies of the British Empire have already gone much further than we in dealing with the land and tax problem. The

provincial legislature of Ontario has recently passed a permissive local option law, giving to Ottawa, the capital of the Dominion of Canada, the power to reduce taxation of improvements at the rate of twenty-five percent per annum, making up the deficiency by correspondingly increased taxation of land values, until, at the end of four years, all of the municipal revenue will be derived from land alone. In this, however, Ontario is not a pioneer, for the four western provinces of Canada have already initiated a program of heavier land value taxation with exemption of improvements. Many parts of Australia and New Zealand have begun to move in the same direction; and signs are not lacking that sentiment in the United States is crystallizing along these lines. The Pennsylvania legislature has passed a law applying to Pittsburgh and Scranton, providing for reduction of taxes on buildings and industrial machinery and an increase of taxation on land values. The North Dakota legislature, which is controlled by the farmers' Nonpartisan League, is taking still more decided action. The recent conference of Governors and Mayors at Washington, D. C., called by President Wilson to consider unemployment, was much exercised when the mayor of Lynn, Mass., arose to declare that the problem would not be settled until the vast unused natural resources of America were taxed so heavily that they could no longer be held on speculation.

The High Cost of Living

That the census reports of the Federal government should reveal a steady concentration of wealth, along with a persistent growth of tenancy in the agricultural districts, is not at all surprising in view of our mounting speculative land values. Most people in the cities are familiar with the fact that, so far as the large centers of population go, we are no longer a home-owning nation. But we have not yet become adjusted to the ominous decline of ownership and increase of renting in the farming districts. Farm renters in the year 1880 were twenty-five percent of the total farming population; and there has been a steady increase each decade, until now our tenant agriculturalists are fifty percent or more of the farmers of the nation. The percentage is greater than this in many states, the rule being that where land values are highest, there the renting class is most numerous. Young people who start in farming cannot afford to buy land at fancy prices; and so tenancy increases, not only for this cause but for others. Farm life is made more difficult each year by the pressure to earn interest on higher land values and to pay increasing taxes on improvements and farm stock. Consequently, there is less food raised; and the price of food is naturally higher. Few farmers who do the real work of farming with their own hands are making much money.

Secretary of the Interior Lane, who is much interested in the land problem, has lately said with much truth that the labor question in our cities is due to the underpopulation of the country districts and the con-

THE CENTRAL SCHOOL BOARD for Week-day Christian Instruction

See the official directory, pages 79-83, for names and addresses of members and officers of the Board.

This Board seeks to stimulate and promote week-day Christian instruction and education in Evangelical church schools.

The experience of the past few years has taught us that Christian instruction and education must not be permitted to become a matter of language merely. The Christian religion is greater than any language, and the language in which Christian instruction is given must always be the one best suited to its highest efficiency for the greatest number of pupils.

If the aim of confirmation instruction is the development of Christian character; if confirmation itself is an act of personal consecration, by means of which the young heart accepts Jesus Christ as its Saviour and Lord, and pledges allegiance to Him and to the Church, which is His body, and if confirmation is to be the definite beginning of a conscious and steady spiritual growth, to be followed by regular and systematic Bible study and training for Christian service—then far more than a six or eight months' course of Catechism and Bible story teaching is required as a preparation for it. The Evangelical conception of confirmation is so big and so important that every opportunity afforded by Saturday, Sunday or Summer school must be fully utilized in order to secure the best results.

The total number of week-day schools held was 549, with a total enrolment of 11,452; 11,106 confirmands were instructed in 800 confirmation classes.

In order to standardize Christian instruction in week-day schools the Board offers a series of pamphlets outlining suitable courses. Books I and II have courses for all-year church schools, for summer and Saturday schools, and for German confirmation classes. Book III gives plans for English confirmation classes. Book IV is a manual for Saturday and vacation schools. Copies of any of these booklets may be obtained from the chairman of the Board, Rev. M. Schroedel, Hoyleton, Ill.

Send all CONTRIBUTIONS to the General Treasurer, Rev. H. Bode, 1740 N. Euclid Ave., St. Louis, Mo.

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sequent overpopulation of the industrial centers. This, however, is a long standing condition, both in the United States and in the old world. The unhealthy growth of cities has been noted with great concern for many years by social investigators. So far as the drift away from the country is due to the introduction of modern machinery, which releases a certain amount of labor from agriculture and makes new jobs in the cities, it is a natural and healthy movement. But this is only one of the factors in a complex situation. We are making great economic progress by the introduction of improved machinery; but we have not yet learned to adjust this progress with the needs of society as a whole. We are reproducing altogether too rapidly the social and business problems which long ago drove the European powers into imperialistic expansion as a remedy for social injustice at home.

Labor and Wages

While the wage-earning classes in the United States today appear to be receiving higher compensation than formerly, their average wages have not kept pace with the average increase of living costs. They get more in money, but less in what money buys. This consideration, taken with the unhealthy overcrowding of the cities, gives us a view of the relations between labor and capital from a new standpoint. When cities are overcrowded with people hunting for work (as is usually the case in America and Europe), the competition of laborers for jobs has a strong tendency to bring down the level of wages and salaries. So long as laboring people were unorganized, they were unable to do anything about this. Labor unionism began with the skilled trades—the aristocracy of toil. It is this class which has been represented primarily by the American Federation of Labor, which embraces only a minority of the so-called working class. A larger element includes the day laborers in the cities, together with the migratory workers on harvest fields and in lumber camps who return in winter to the swollen centers of industrial unrest. To such as these, the appeal of the I. W. W. organization has come with special force. While the unionizing movement has not yet swept all the working people within its ranks, it has gone far enough to dispute emphatically the wage standards formerly set by the rivalry of unorganized workers for jobs. Strengthened by the developments of the war, it is now remoulding the business life of civilization.

This is not to say that the trade unionist has shed any great light on the problem of capital and labor. The organization of the workers has been a huge, instinctive, mass movement for protection against the invisible, crushing forces that have thrown the people off the soil and into the cities. Strikes, lockouts, and other disputes with which we have become so familiar of late, have always turned around what the employer will give and what the employee will accept in the way of wages and working-conditions. Both parties to the controversy always

think and act as if it were a merely personal matter. While the trade union movement has not solved the problem of capital and labor, it has at least relieved labor from the worst effects attending the unrestricted competition of working people for work; and by forcing wages above the merely competitive level, it has compelled employers to readjust their business calculations and to take thought about social problems which have hitherto been largely ignored.

The failure of unionism to produce conditions more satisfactory to the working class is now giving impetus to new theories and new forms of action. For one thing, labor everywhere is now pulling away from the old political parties and going into politics on an independent basis. And strikes, too, have lately assumed an unwonted aspect. A strike has been regarded as a demand by the worker for a larger share of the product, either in the form of higher money wages or of working conditions which demand a greater expenditure of money by the employer. This was the older theory. But today the labor movement is being penetrated more and more by doctrines which would extend the strike so far as to tire the employer out, eliminate him completely, substitute common ownership for individual or corporate property, and give to labor what is alleged to be the entire product of its toil. Bolshevism and socialism loom up on the international horizon. But here, again, there is a wide reaction from the older attitude in which the dispute between employer and employee was viewed as a merely personal matter. For the laboring class now begins to think in terms of "The System." Accordingly, we are often told that the employer is not a bad fellow, but that the *system* of private, individual ownership of industrial plants gives the capitalist a natural opportunity to pay low wages when there is an oversupply of labor in the market hunting for work.

Socialism, whose propaganda is now more insistent than ever before, has grown up not in the agricultural districts among the farming class, but in the cities—the industrial centers. It has the fact of "surplus labor" constantly in view; and it seeks to deal with the problem by doing away with individual ownership and substituting common ownership of the great industrial system. The term "capital" is applied to the tools, machinery, and factory buildings of industry. The working class socialist of the cities, being in such close contact with the machinery of production, has emphasized "capital" so strongly as to lose sight of the economic factors which underpopulated the country and overcrowded the industrial centers. If there is no natural surplus of labor, but only an artificial surplus, then we need not be surprised to see the Socialist party in its present condition of uncertainty and factionalism. Most people will say that the present state of the party and the movement at large is due to the war conditions—"disloyalty," "pro-Germanism," "St. Louis platform," etc. But as a matter of fact, the split in the Socialist party began several years before the war. The party began to realize that it could not achieve the political power ne-

cessary to put its program into action without appealing to a constituency outside of the wage-earning class. Two groups appeared within the movement: The right wing, which has aimed to adopt an opportunist policy of reforms appealing to the farming and middle classes; and the left wing, which regards itself as "orthodox," which maintains the working-class doctrine of socialism, which has lost faith in the political action at the ballot box still favored by the right wing, and which wants "direct action" or seizure of the factories by the working class. The left wing, in other words, tends to become identified with Bolshevism and the I. W. W.

The Race Problem

Another significant phase of the labor question is to be observed in the race problem, which has suddenly assumed a new and menacing form in this country. There is always a certain amount of natural antagonism and "feeling" between different races under all conditions. It may or may not be acknowledged, but it is there. And when economic conditions of life become difficult and irritating, this antipathy is apt to rise to the surface. For instance, if there is a great scarcity of housing such as now exists in the United States, the sudden influx of some alien race into a given locality will center attention upon the incomers as the "cause" of the trouble. Overcrowding and lack of accommodations are bad enough when only one race is affected. But when two races are in close contact, making demands upon the housing facilities of the same region, then the ethnological distinction tends to become a badge of hostility.

One of the incidents of the war was a rapid expansion of the negro districts in some northern cities, owing to the importation of colored workers from the south to replace drafted men. This affected real estate values in contiguous areas, producing an undercurrent of dangerous tension. Mysterious bombings of property rented to negroes occurred in Chicago some time before the race riots broke out. Later on, the demobilization of soldiers and the stoppage of war industries brought back the old pressure for jobs. When employment is not readily obtainable, a difference of race or color becomes the visible sign of intruders whose presence decreases your own chance to get work. Slight causes and irritations will then drive the lower elements on both sides of the race line to actual physical conflict. Local circumstances attending the recent race riots in various localities were not always identical. It is charged by the Federation of Labor officials in the Chicago case that the riots were stimulated by certain capitalistic interests which wanted to prevent whites and blacks from joining in a single union regardless of color. The economic aspect of the problem is readily seen here; and it is always to be found on or near the surface. The conclusion then is that the race problem is not merely a matter of individual education and betterment, as claimed by such men as Booker Washing-

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FORM OF BEQUEST

Evangelical Christians desiring to make a bequest in favor of the Evangelical Synod of North America, or any one of its boards or institutions, should be careful to do this in the manner prescribed by law. Where several boards or institutions are to be remembered, a separate paragraph beginning "I give and bequeath," etc., should be made for each.

"I give and bequeath to the German Evangelical Synod of North America, of which Rev. H. Bode, St. Louis, Mo., is treasurer, (for names of boards and institutions to be inserted, see pages 79-83, care being taken to add the words 'German Evangelical Synod of North America' to each one) the sum (or description of property) dollars, and the receipt of the treasurer thereof shall be sufficient discharge to the executor."

The will should be attested by three witnesses (in some states three are required, in other states only two), who should write opposite their names their places of residence, (in cities, the street and number). The following form of attestation will answer for every state in the Union: "Signed, sealed, published, and declared by the said (name of testator as his last will and testament, in presence of us, who at the request of the said (name of testator), and in his presence, and in the presence of each other, have hereunto subscribed our names as witnesses." Some states require the will to be made at least two months before death.

ton; but that, in addition to moral methods, we must also work toward fundamental social justice.

Farmers Waking up

A great deal has been heard during the last few years about the farmers' movement in the Northwest. The state of North Dakota is now controlled in all the branches of its government by the influence of the National Nonpartisan League, which is an organization of the agrarian interests working thru the machinery of both the old parties. The membership of the League is growing steadily in such states as Minnesota, South Dakota, and Nebraska, altho only one state has been captured as yet. The fundamental maxim of this organization seems to be that since Big Business and graft are nonpartisan, working thru either of the old parties which will serve its interest at the moment, the best way for the people to protect themselves is to adopt the same method. This is a new thing in American politics, because the nonpartisanship of corruption, after all, has been a secret force, lurking in the background of our national life, and not openly acknowledged by those who practiced it. But now a well organized group comes into the open, and boldly proclaims the nonpartisan principle as a method in defense of virtue against vice, whereby the working farmer and laboring man may save themselves from the covert assaults of the Interests.

This new social phenomenon is easily understood. The state of North Dakota is at the storm center of the movement, and has been victimized in an unusual degree by forces of monopoly and special privilege which operate all over the United States. The farmers' wheat and other grains have gone thru an artistic process of robbery in connection with the elevators and railroads; but the farmers did not at first know how to organize and protect themselves. For instance, a hard working agriculturist would send a shipment of wheat to Minneapolis. He would be solemnly informed that his wheat was of a certain grade, or number, for which the prevailing market price was so and so. The grain would be deliberately undergraded, and then, after purchase from the helpless farmer, would be disposed of at its true rating. Another method of relieving the producer of his money was freight overcharges on the railroads. Still another scheme was to "dock" the wheat on the theory that it contained a certain percentage of inferior grains for which the raiser would get no consideration, but which really had high value. It has been demonstrated that certain great terminal elevators, at the beginning of a given period (Sept. 1, 1910) had no wheat of what is known as No. 1 grade. Up to August 30, 1912, these elevators received, in round numbers, fifteen million, five hundred and seventy thousand (15,570,000) bushels of Grade 1; but during that entire period they sold, in round numbers, nineteen million, nine hundred and seventy thousand (19,970,000) bushels of Grade 1. This means that about four and one-half million bushels were created by magic, out of nothing

--a transaction which seems to completely overshadow the miracle of the loaves and fishes, until you realize that it is merely the result of fraudulent manipulation in which the elevators received, at the start, a larger quantity of Grade 1 than the records show.

The story of the people's awakening to these abuses, and of their struggle to deal with them, is too long to tell in detail in this place. After slowly and painfully discovering that it was of no avail to petition the legislature for relief, because the law-making body itself was owned by the Interests, the people organized the Nonpartisan League to go into the primaries, capture party machinery, and control the legislature themselves. As a result, all branches of the government in the State of North Dakota are in the hands of the people. A program is being worked out including such items as public ownership of terminal elevators, supported by state credit, together with public control of the railroads to such an extent that the great highways of commerce cannot be prostituted to private graft, as heretofore. Taxes are being re-adjusted as rapidly as possible, so that the man of small property shall no longer carry the heavy end of the load. Taxes on improvements are being reduced; while at the same time, the taxation of land values is being increased, so that it will be more and more difficult for the land speculator to hold unimproved real estate out of the market at high prices.

Our survey of social progress has given us a standpoint from which to examine the various public questions and movements. The interplay of social conditions and forces is complex; but the fundamental facts are very simple. America has been peopled by settlers who came here to escape the rule of military landed aristocracies in Europe. We have known very little about social and economic science. It was supposed that the abolition of monarchy and the establishment of a republic would solve social problems; but we have found that it does not bring in a Utopia, even tho it eliminates some of the evils of despotism. Our Revolution threw off the yoke of English junkerism, but left our internal arrangements much the same as before. The Civil War destroyed the southern aristocracy, but left us confronting new forms of economic exploitation. While we have achieved great progress along many lines, our task evidently is not yet done. The nature of the work before us is emphasized by the tremendous conflict from which we have just emerged. We are thinking of democracy as never before. And whether we study capital and labor, or the race issue, or high cost of living, or socialism, or the struggle of the farmer to liberate himself from the grip of Big Business, or whatever may be our special point of approach, we find the same underlying problem insistently pressing for solution. We cannot doubt for an instant that America will be true to her destiny of popular freedom. But with faith in God, we shall go forward, steadily and surely, building up the structure of political and economic democracy.

SOMETIME

By MRS. MAY RILEY SMITH

Sometime when all life's lessons have been learned,
And sun and stars forevermore have set,
The things which our weak judgment here had spurned,
The things o'er which we grieve with lashes wet,
Will flash us out of life's dark night,
As stars shine most in deeper tints of blue;
And we shall see how all God's plans were right,
And how what seemed reproof was love most true.

And we shall see how, while we frown and sigh,
God's plans go on as best for you and me;
How, when we call, He heeded not our cry,
Because His wisdom to the end could see.
And even as prudent parents disallow
Too much of sweet to craving babyhood,
So God, perhaps, is keeping from us now
Life's sweetest things, because it seemeth good.

And if, sometimes, commingled with life's wine,
We find the wormwood, and rebel and shrink,
Be sure a wiser hand than yours or mine
Pours out this potion for our lips to drink;
And if some one we love is lying low,
Where human kisses cannot reach the face,
Oh, do not blame the loving Father so,
But wear your sorrow with obedient grace.

And you will shortly know that lengthened breath
Is not the sweetest gift God gives His friend;
And that sometimes the sable pall of death
Conceals the fairest boon His love can send.
If we could push ajar the gates of life,
And stand within and all God's working see,
We could interpret all this doubt and strife.
And for each mystery could find a key.

But not today. Then be content, poor heart!
God's plans, like lilies, pure and white, unfold;
We must not tear the close-shut leaves apart;
Time will reveal the calyxes of gold.
And if, thru patient toil, we reach the land
Where tired feet, with sandals loosed, may rest,
When we shall clearly know and understand,
I think that we will say: "God knew the best."

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HOW JACK SIGNED THE SHIP'S ARTICLES

The Story of a "Twice Born" Man

A few years ago I was spending my vacation in San Francisco. We who live in the mountains like to go to the city for our vacations, even as those who live in the cities go to the mountains for theirs. Nearly every afternoon I would go down to the water front and wander in and out among the shipping that lined the beautiful San Francisco harbor. As an old sailor and a lover of sea and sea life, this was as fascinating for me as a deer hunt or a steep mountain climb would be for others. Here one sees ships and sailors of every description, from the quaint Italian fishing smack with its lugger "wing and wing" sail, to the stately four-masters with their intricate mass of yards and cordage. Here were rough, weather-beaten old tars, their faces tanned by tropical sun and seamed by biting storm; there a group of jolly youngsters off on their first cruise.

I always received a warm welcome from these brave sailor lads, be they plain 'fore-the-mast men or officers on the after deck. One day on an Italian ship the mate took me into the cabin and had the steward set out a dainty luncheon. When he offered me wine I smilingly thanked him for his courtesy, and said, "I am sure you will understand me, but I once promised my mother I never would drink it, so you will pardon me, will you not?" Impulsively he sprang to his feet, and with tears in his eye said: "I also promised my mother. My brother, you and I belong same ship."

This particular afternoon I had boarded a fine, large four-masted bark, just in from Australia. A pleasant-faced, weather-beaten old tar, seeing me cruising round alone, kindly offered to be my guide. We were soon the best of friends. I spent the afternoon with him and many an interesting yarn he spun for me. Finally we sat down near the "fo'c's'le," he mending the main tops'l, I seated on a near-by coil of rope, watching and asking questions. He was but a rough old fellow, his life, as his face, seamed by the storms of life, but it was a rare privilege to get a little glimpse of his inner life. Something I had said made him think I was a minister. He looked up and said, "Matie, be you a sky-pilot?" I said I was. The old man pulled his foretop, and as we again shook hands, he said, "Pilot, I signed the Ship's articles some years ago." I knew what he meant, for I understood their terms and could speak their language. "Thank God for it, Jack, and you've never been sorry yet, have you?"

"Sorry! Why, Pilot, it's the best cruise I ever shipped for."

I persuaded him to tell me when and where he had "signed." I wish I could tell you the story as he told it to me. The breeze was making music in the rigging and playing with the old man's gray locks; the water gently lapping the sides of the vessel; the old man's pipe lay on the deck unnoticed while he himself was so interested in the story

that his waving needle was strangely eloquent and his rough, scarred face beamed with a great joy.

"Well, Pilot, I'll tell you. About ten years ago I wuz about the roughest old craft as ever you see. Ol' Captain Fish can tell you the same. One night I got a big cargo o' red-eye aboard. I couldn't trim my sails aright. Finally I capsized as I wuz tryin' to make port. When I woke up I found I had been shanghied fer my board bill and advance pay. So there I wuz aboard the old Orlista and bound fer Australie. Fer several weeks we had fine weather, but some days after we rounded the Horn we run into an awful storm. We wuz driven outen our course and sprung a leak. One night we hit an uncharted reef, and in the morning I found I wuz the only livin' man on the island. All my mates had gone on their last cruise.

"I buried the bodies, such as the tide brought ashore. And there I wuz, alone on that island. I had aplenty to eat, as it was a tropical reef with lots of bread-fruit trees an' all that. I got ter thinkin' one day why I wuz saved while all my mates wuz drowned. I didn't believe in no God at first, but I soon thought that if there wuz a God He must a' had a hand in asavin' of me. Then I tried ter think o' them verses my old mother used ter learn me when I wuz a kid, an' all I could do was, 'Fer God so loved.' I tuck a stick and writ them words in the sand above high tide, so's I wouldn't fergit 'em. I uster study 'em over every day an' after a while some a' the fog and clouds cleared out a' my head, an' I thought a' some more. 'Fer God so loved the world.' Pilot, honest, I just fairly jumped! There wuz a God, an' He loved this old world! do you see that tuck me in, an' I wuz one o' His crew!

"I couldn't do a thing all that day. An' ter think I'd amutinied so long. Sure the Great Captain had ter put me in irons sometimes, an' I'd most lost my chart, an' had been wrecked 'fore I hit the reef. But, sir, He loved me an' He'd heaved me a lifebuoy. I jest kep' a-thinkin' a' them words, an' after a while the rest on 'em came ter me. You've seen a streak o' light come in a heavy squall at sea, ain't ye? Well, it wuz jest that way. I had it all now. 'Fer God loved the world that He gave His Son ter save it.' An' ter think, Pilot, that the Cap'n loved this here old worl' so, cast on beam ends as she wuz, most a' her masts gone by the board, an' some a' her boats smashed, that He sent out His Son as Chief Mate ter bring her inter port! Hang me if I didn't tell Him right there that I'd sign under Him fer the whole cruise with Him an' His mate. An' I want ter tell you, Pilot, they's the best officers I ever shipped under. An' in a storm, when I hear my old sails a-flappin' an' the masts a-creekin' an' my old timbers a-groanin', I jest think o' the Great Cap'n an' His mate up there a-holdin' o' the helm an' a-guidin' us inter port."

The old man's face glowed with a deep inward peace and joy as he finished. He bared his head in the setting sun as he thought again of

His Great "Cap'n's" love. Tears were in my eyes as, after a word of prayer, I said good-by. I have never seen him since.

The old man's language may have been ungrammatical at times, but thru it all was the beautiful golden thread of his perfect trust and confidence in his "Cap'n an' Mate." And you heard the melody of the words learned in early childhood at his mother's knee. Do you wonder that I returned to my work with a new inspiration, and that the verse, John 3: 16, has ever since had a tender and peculiar meaning?

Temporarily a Capitalist

A husky but slouchy colored man went shuffling down the road whistling like a lark. His clothes were ragged and his shoes were out at the toes and heels, and he appeared to be in the depths of poverty, for all his mirth. As he passed a prosperous looking house a man stepped from the doorway and hailed him.

"Hey, Jim! I got a job for you. Do you want to make a quarter?"

"No, Sah," said the ragged one. "I done got a quarter now."

Miscellaneous

OBLIGATORY OFFERINGS

NOTICE: According to a resolution of the Board for Budget and Benevolences the topics mentioned below are to be the subject of special sermons on the Sundays indicated, or at least a detailed explanation of the cause is to be given in the public services on those days.

1. Reformation sermon—Eden Seminary, on Reformation Day, Sunday nearest October 31st, each year.
2. The claim of the District treasury—on the Sunday preceding the District conference.
3. The cause of the Church Extension Fund—on Remiscere Sunday, the second Sunday in Lent.
4. Missionary sermons—Mission day or oftener. The first Sunday in June has been recommended as Home Mission Sunday.
5. Ministerial Pension and Relief, on Memorial Sunday, the last Sunday of the church year.

The federation of Evangelical Deaconess homes, in carrying out the resolutions of the General Conference providing for an annual presentation of the Deaconess work to the congregations, recommends that Oculi, the third Sunday in Lent be used for this purpose.

Special offerings for Elmhurst Academy and Junior College are also recommended.

It should be added that under the new financial system the offerings for all these purposes are to be turned into the general treasury and allotted to the several Districts according to definite percentages.

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For application blanks address your District secretaries.

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BEQUESTS FROM SEPT. 1, 1918, TO SEPT. 30, 1919

1. Silger Funds, for Missions.....	\$ 200.00
2. Wm. Deutschland, for the Synod.....	99.85
3. Mrs. C. Kempf, for the Synod.....	200.00
4. Mrs. K. Abele, for Educational Institutions and Mission Home in Basel, each \$25.....	50.00
5. Peter Wolf, for Eden Seminary, Elmhurst College, Home Missions, Foreign Missions, Ministerial Pension and Relief, Extension Board, Salem church, Milwaukee, Emmaus and Deaconess home, Milwaukee, Wis., each \$100.93.....	908.37
6. Mrs. R. Hummel, for Eden Seminary, Elmhurst College, Home and Foreign Missions, each \$100; Ministerial Pension and Relief, and Emmaus, each \$25.....	450.00
7. Mrs. E. Hunicke, interest to go to Synod.....	2000.00
8. Mrs. Wedekind, Eden Seminary, \$200; Ministerial Pension and Relief, \$250.....	450.00
9. August Telgemeier, Thank Offering, Eden Seminary, \$200; Elmhurst College, \$100.....	300.00
10. Mrs. Stoezen, for Ministerial Pension and Relief, \$250; Eden Seminary, \$150; Elmhurst College, \$50; Home Missions, \$50; Deaconess Home, Chicago, \$250; Orphan Home, Bensenville, Ill., \$250.....	1000.00
11. Mr. E. Homann, for Seminary Funds, \$200; Eden Seminary, Elmhurst College, Home and Foreign Missions, Ministerial Pension and Relief, Students' Support for Eden and Elmhurst, each \$100.....	900.00
12. Claus Sievers, for the Synod.....	188.00
13. Charles Hoefer, for Eden Seminary.....	1000.00
14. Fritz Peper, for Foreign Missions.....	200.00
15. Mrs. A. Wolfram, for Foreign Missions.....	23.75
16. Mrs. Dickmann, for Foreign Missions.....	50.00
17. Karl Baum, for Ministerial Pension and Relief, Blue Springs, Honduras, Famine Stricken in India and Germany, Orphan Home, Bensenville, Ill., each \$25; Emmaus, \$50	200.00
18. Konrad Siebold, for the Synod	100.00
Total	\$8319.97

"Sacred to the Memory"

"My, my Jacob," said Steinberg, "that is a beautiful diamond you have in your pin. How much did it cost?"

"I paid \$1,000," replied Jacob.

"A thousand dollars! Good gracious!" exclaimed Steinberg. "Why I didn't know you were worth so much money."

"Well you see," exclaimed Jacob, "my uncle Isaac died and left \$1,000 for a stone to his memory. I was the executor, and this is the stone."

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8. *Nebraska*: President, Rev. A. Matzner, 1314 F St., Lincoln, Nebr.; Vice-president, Rev. J. Abele, R. R. 3, Cook, Nebr.; Secretary, Rev. H. Steger, Plattsmouth, Nebr.; Treasurer, Rev. C. Eller, Talmage, Nebr.
9. *New York*: President, Rev. A. Goetz, 35 E. Parade Circle, Buffalo, N. Y.; Vice-president, Rev. W. F. Werheim, D. D., 159 Anderson Pl., Buffalo, N. Y.; Secretary, Rev. E. Loos, 148 Eaton St., Buffalo, N. Y.; Treasurer, Mr. J. D. Metzger, 665 Bailey St., Buffalo, N. Y.
10. *North Illinois*: President, Rev. W. Howe, Danville, Ill.; Vice-president, Rev. T. Kettelhut, Minonk, Ill.; Secretary, Rev. A. Mohri, Lena, Ill.; Treasurer, Mr. W. A. Harms, 2733 Magnolia Ave., Chicago, Ill.
11. *Ohio*: President, Rev. S. Lindenmeyer, 646 6th St., Portsmouth, Ohio; Vice-president, Rev. W. F. Henninger, New Bremen, Ohio; Secretary, Rev. T. Eisen, 623 Jackson St., S. E., Sandusky, Ohio; Treasurer, Mr. H. F. Tesnow, 320 Natchez St., S. W., Columbus, Ohio.
12. *Pacific*: President, Rev. O. Satzinger, 337 E. Jefferson St., Los Angeles, Cal.; Vice-president, Rev. G. Gekkeler, Petaluma, Cal.; Secre-

tary, Rev. E. Jagdstein, San Rafael, Cal.; Treasurer, Mr. B. Tennyson, 2631 Greenwich St., San Francisco, Cal.

13. *Pennsylvania*: President, Rev. Otto W. Breuhaus, Lowell, Ohio; Vice-president, Rev. Th. Schmale, 506 Lockhart St., Pittsburg, Pa.; Secretary, Rev. A. C. Rasche, 3739 Wood St., Wheeling, W. Va.; Treasurer, Mr. J. H. Froley, R. R. 2, Sardis, Ohio.

14. *South Illinois*: President, Rev. K. Dexheimer, R. R. 2, Granite City, Ill.; Vice-president, Rev. H. Leemhuis, Quincy, Ill.; Secretary, Rev. W. H. Hosto, Smithton, Ill.; Treasurer, Mr. F. G. Rapp, Columbia, Ill.

15. *Texas*: President, Rev. J. Strauss, R. R. 2, Waco, Tex.; Vice-president, Rev. J. Jaworski, 627 S. 8th St., Waco, Tex.; Secretary, Rev. T. Pfundt, R. R. 1, Clifton, Tex.; Treasurer, Rev. G. Krebs, Coupland, Tex.

16. *West Missouri*: President, Rev. P. Stoerker, Jefferson City, Mo.; Vice-president, Rev. F. Umbeck, California, Mo.; Secretary, Rev. P. Niedermeyer, McGirk, Mo.; Treasurer, Mr. E. C. Treiber, California, Mo.

17. *Wisconsin*: President, Rev. H. Niefer, 550 Russell Ave., Milwaukee, Wis.; Vice-president, Rev. E. J. Fleer, 1538 8th St., Milwaukee, Wis.; Secretary, Rev. E. C. Grauer, Wausau, Wis.; Treasurer, Rev. R. Grunewald, Wauwatosa, Wis.

18. *Colorado Mission*: President, Rev. J. Jans, 829 Peterson St., Ft. Collins, Colo.; Secretary, Rev. C. Buckisch, 410 10th St., Greeley, Colo.; Treasurer, Rev. P. Jueling, Windsor, Colo.

19. *Washington Mission*: President, Rev. H. Freund, Y. M. C. A., Portland, Ore.; Secretary, Rev. F. Oppermann, East Sound, Wash.; Treasurer, Rev. J. Hergert, 447 Failing St., Station B, Portland, Ore.

Sunday School Secretary: Rev. Theo. Mayer, 1716—22 Chouteau Ave., St. Louis, Mo.

Financial Secretary for Sunday Schools: Rev. A. C. Ernst, 541 Marshall Ave., Webster Groves, Mo.

The Boards

The Seminary Board

Rev. D. Bruning, Louisville, Ky., chairman; Rev. G. A. Neumann, Ann Arbor, Mich., secretary; Rev. Julius Kircher, Chicago, Ill., treasurer; Rev. W. Hackmann, St. Louis, Mo.; Rev. S. Kruse, Sappington, Mo.; Rev. C. F. Baumann, Aurora, Ill.; Rev. Jacob Pister, Chicago, Ill.; Dr. F. L. Dorn, Cincinnati, Ohio; Rev. H. Niefer, Milwaukee, Wis.; Teacher J. H. Koenig, Hoyleton, Ill.; Pres. S. D. Press, ex officio; Pres. H. J. Schiek, ex officio; Mr. F. Riechmann (St. John's church, St. Louis); Mr. J. Breuhaus (St. Peter's church, Elmhurst, Ill.); Mr. J. Blaul (First Evangelical church, Burlington, Iowa); Mr. J. Knaus (St. Luke's church, Evansville, Ind.); Mr. Louis Brand (Zion, Indianapolis, Ind.)

Board of Directors (Eden Seminary): Rev. D. Bruning, Louisville, Ky., chairman; Rev. G. A. Neumann, Ann Arbor, Mich., secretary; Rev. J. Kircher, Chicago, Ill., treasurer; Rev. S. Kruse, Sappington, Mo.; Rev. W. Hackmann, St. Louis, Mo.; Dr. F. L. Dorn, Cincinnati, Ohio; Pres. S. D. Press, ex officio; St. John's church, St. Louis, Mo.; St. Luke's church, Evansville, Ind.

Board of Directors (Elmhurst College): Rev. C. F. Baumann, chairman; Rev. H. Niefer, Milwaukee, Wis., secretary; Rev. J. Kircher, Chicago, Ill., treasurer; Pres. H. J. Schiek, ex officio; Teacher J. H. Koenig;

First Evangelical church, Burlington, Iowa; Zion church, Indianapolis, Ind.; St. Peter's church, Elmhurst, Ill.

Board of Control (Eden Seminary): Rev. S. Kruse, Sappington, Mo., chairman; Rev. W. Hackmann, St. Louis, Mo., secretary; Dr. F. L. Dorn, Cincinnati, Ohio (substitute Rev. E. R. Jaeger, E. St. Louis, Ill.)

Board of Control (Elmhurst College): Rev. C. F. Baumann, Aurora, Ill., chairman; Rev. H. Niefer, Milwaukee, Wis., secretary; Rev. J. Pister, Chicago, Ill.

The General Judiciary

Rev. F. Hohmann, Pleasant Ridge, Ohio, chairman; Rev. H. Walser, St. Louis, Mo., secretary; Rev. N. Rieger, Kansas City, Mo.; Rev. Otto Haass, Detroit, Mich.; Rev. Wm. Riemer, Carlinville, Ill.; Rev. Hy. Reller, Albany, N. Y.; Rev. F. Holke, Highland Park, Ill.; Teacher F. Helmkamp, St. Louis, Mo.; Teacher F. Pfeiffer, St. Louis, Mo.; St. Peter's Church, Louisville, Ky.; St. Peter's Church, St. Louis, Mo.; Bethlehem Church, Chicago, Ill.; Salem Church, Quincy, Ill.; Zion's Church, Burlington, Iowa.

Central Board for Home Missions

Rev. F. G. Ludwig, 841 Fourth St., Milwaukee, Wis., chairman; Rev. W. Mehl, 219 E. Broadway, Louisville, Ky., secretary; Rev. W. L. Bretz, 1130 Chotam Rd., Columbus, Ohio, treasurer; Rev. H. Rahn, 901 Second St., Edwardsville, Ill.; Rev. G. A. Schmidt, 501 Corona St., Denver, Colo.

The Immigrant and Seamen's Mission

Rev. W. Batz, chairman; Rev. F. H. Klemme, secretary and treasurer; one delegate each from Christ and St. Matthew's church (Mr. E. Kreiling and Mr. F. Steiner), all of Baltimore, Md.; Immigrant and Seamen's Home, 1308—12 Beacon St., Baltimore, Md.

Board for Foreign Missions

Rev. C. W. Locher, 1920 G St., N. W., Washington, D. C., chairman; Rev. P. A. Menzel, 2951 Tilden St., Washington, D. C., general secretary; Rev. Tim. Lehmann, 674 S. High St., Columbus, Ohio, treasurer; Rev. H. L. Streich, 16 Peoria St., Buffalo, N. Y.; Rev. S. Lindenmeyer, Portsmouth, Ohio, corresponding secretary; Rev. H. Manrodt, 15 Alexander St., Newark, N. J.; Mr. Edwin Cook, 1212 Michigan St., Buffalo, N. Y.

Missionary Conference in India: Rev. J. Gass, Raipur, C. P., E. India, president; Rev. A. Hagenstein, Parsabhader-Baloda, C. P., E. India, vice-president; Rev. Th. Twente, Sakti, C. P., E. India, secretary; Rev. J. Gass, Raipur, C. P., E. India, treasurer pro-tem.

Central School Board

Rev. M. Schroedel, Hoyleton, Ill., chairman; Teacher A. Schoppe, Millstadt, Ill., secretary; Mr. A. Berke, 5210 Laffin St., Chicago, Ill., treasurer.

Board for Sunday Schools

Rev. Paul Pfeiffer, Springfield, Ohio, chairman; Rev. Ewald Kockritz, Evansville, Ind., vice-chairman; Rev. P. Stoerker, corresponding secretary, Rev. A. C. Ernst, Webster Groves, Mo., financial secretary; Rev. L. Suedmeyer, St. Louis, Mo., treasurer; Rev. Theo. Mayer, St. Louis, Mo., general secretary.—*Department Superintendents*: Elementary, Miss Hulda Niebuhr; Secondary, Rev. F. Frankenfeld; Adult, Rev. M. L. Kramer; Teacher-training, Rev. P. Buchmueller; Home Depart-

ment, Rev. Ernst Gehle; Temperance and Purity, Rev. Theo. Schlundt; Missions, Miss L. Schellhase; Evangelism, Rev. C. J. Keppel; Lesson Committee, Prof. S. D. Press.

The Evangelical League

Rev. Paul G. Moritz, 117 W. Nettleton Ave., Independence, Mo., president; Rev. T. Merten, 725 Reid Ave., Lorain, Ohio, vice-president; Rev. Paul M. Schroeder, 930 Marengo St., New Orleans, La., corresponding secretary; Miss Anna Rahe, 548 E. Drive, Woodruff Place, Indianapolis, Ind., recording secretary; Mr. Chas. Ittel, 1212 Termon Place, Pittsburg, Pa., treasurer.—Trustees for 1916—1920: Rev. F. R. Schreiber, Grand Rapids, Mich.; Rev. F. C. Kuether, Ripon, Wis.; Mr. John G. Rasche, Burlington, Iowa; Rev. Ewald Kockritz, Evansville, Ind.; Miss Lydia Speidel, Buffalo, N. Y.; Mr. Carl C. Eifert, Scotia, N. Y.

Board for Ministerial Pension and Relief

Rev. J. Abele, Cook, Nebr., chairman; Rev. A. Dreusicke, Freeburg, Ill., secretary; Rev. I. Th. Seybold, Hamburg, Iowa, treasurer; Rev. Otto Press, 1804 S. 9th St., St. Louis, Mo.; Rev. J. Schoettle, Cambridge, Md.; Teacher L. Saeger, R. R. 1, St. Charles, Mo.; Mr. H. W. Stoemner, 421 31st St., Milwaukee, Wis.; Mr. Th. Pundmann, St. Charles, Mo.; Mr. H. C. Althoff, R. R. 3, Box 15, Freeport, Ill.

Board for Church Extension

Mr. Paul W. Abt, East St. Louis, Ill., chairman; Rev. F. J. Buschmann, near Edwardsville, Ill., vice-chairman; Rev. Theo. Braun, 1511 College Ave., St. Louis, Mo., secretary; Mr. H. W. Hunning, 3921 N. 19th St., St. Louis, Mo., treasurer; Rev. H. Thomas, St. Charles, Mo.

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Rev. F. E. C. Haas, chairman; Rev. K. Fauth, secretary; Rev. H. Bode, ex officio; Mr. L. A. Meyer, Vincennes, Ind.; Mr. C. Speer, Baltimore, Md. *Eastern Territory* (Atlantic, New York, Pennsylvania, Ohio, Michigan Districts), Representative: Rev. F. E. C. Haas, Amsterdam, N. Y.; *Central Territory* (Indiana, South Illinois, North Illinois and Wisconsin Districts), Representative: Rev. L. Hohmann, Louisville, Ky.; *Middle-Western Territory* (Texas, Missouri, Iowa, Minnesota and Manitoba Districts), Representative: Rev. K. Fauth, Clarence, Iowa; *Western Territory* (Kansas, West Missouri, Nebraska, Colorado, Pacific, the Northwest and Montana Districts), Representative: Rev. A. Matzner, Lincoln, Nebraska.

German Literary Board

Prof. F. Mayer, St. Louis, Mo.; Prof. W. Baur, St. Louis, Mo.; Rev. A. Muecke, Welcome, Minn.

English Literary Board

Prof. S. D. Press, St. Louis, Mo.; Rev. Dr. J. U. Schneider, Evansville, Ind.; Rev. P. Crusius, Elmhurst, Ill.

Board for Publications

Rev. Theo. Oberhellmann, St. Louis, Mo., chairman; Rev. F. Klemme, Springfield, Mo., vice-chairman; Mr. Otto Baltzer, St. Louis, Mo., secretary and treasurer; Mr. Louis Meng (St. Paul's church) and Mr. H. H. Walser (St. Lucas church), St. Louis, Mo.

Manager: Mr. Ernst Wm. Meyer, 1716—1718 Chouteau Ave., St. Louis, Mo.; Mr. A. Baltzer, manager of Chicago branch, 202 S. Clark St., Room 300, Chicago, Ill.

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Rev. J. Baltzer, D. D., St. Louis, Mo., Rev. Theo. Oberhellmann, chairman, Board of Directors, Eden Publishing House, St. Louis, Mo., Rev. Theo. Wm. Jungk, editor "Friedensbote", St. Louis, Mo.; Rev. J. H. Horstmann, editor "Evangelical Herald"; Rev. H. Katterjohn, editor English Sunday school literature; Rev. K. Kissling, editor German Sunday school literature.

The Evangelical Brotherhood

Dr. E. A. R. Torsch, 714 Starks Bldg., Louisville, Ky., president; Mr. A. L. Rau, P. O. Box 612, New Orleans, La., vice-president; Mr. John C. Fischer, 819 Blackford Ave., Evansville, Ind., secretary; Mr. Anton Roesch, St. Louis, Mo., treasurer.—*Executive Committee:* Rev. Theo. Bode, Buffalo, N. Y.; Rev. J. A. Hoefer, Breese, Ill.; Mr. Albert Bischoff, Burlington, Iowa; Mr. Dan. H. Ortmeier, Evansville, Ind.; Mr. Henry Graef, Troy, Ohio.

Board for Endowment and Trust Funds

Rev. W. Grotefeld, Chicago, Ill.; Rev. P. Irion, Michigan City, Ind.; St. Peter's Church, Chicago, Ill.; Salem Church, Chicago, Ill.; Christ Church, Milwaukee, Wis.

Board for Charitable Institutions

Rev. J. H. L. Goebel, Chicago, Ill.; Rev. F. Baur, R. R. 4, Webster Grove, Mo.; Rev. H. Leemhuis, 9th & State St., Quincy, Ill.; Rev. R. Kofer, Granite City, Ill.; Rev. R. Hinze, Boonville, Mo.

Commission for Christian Social Service

Rev. W. F. Wehrheim, D. D., Buffalo, N. Y.; Rev. Theo. Schmale, Pittsburg, Pa.; Rev. Theo. F. Frohne, Cleveland, Ohio; Rev. A. Glade, Chicago, Ill.; Rev. F. H. Klemme, Baltimore, Md.

War Welfare Commission

Mr. E. W. Meyer, manager Eden Publishing House, St. Louis, Mo.; Rev. Theo. Mayer, Sunday school secretary, St. Louis, Mo.; Rev. E. Kockritz, Evansville, Ind.; Prof. S. Press, Eden Seminary, St. Louis, Mo.; Dr. E. A. R. Torsch, Louisville, Ky.; Mr. Fred Rees, Lincoln, Neb.; Rev. J. Baltzer, D. D., St. Louis, Mo.; Rev. R. Niebuhr, executive secretary, Detroit, Mich.

The Editors**English Periodicals**

The Evangelical Herald and *Evangelical Year-Book*, Rev. J. H. Horstmann, 1718 Chouteau Ave., St. Louis, Mo.; *The Junior Friend*, *The Evangelical Companion*, *Evangelical Tidings*, *The Evangelical Teacher*, *Bible Story Lessons* and *The Children's Comrade*, *International Quarterly*, *Mission Sunday*, *Our Work in India*, *Bible Story Home Department Quarterly*, *Graded Lessons for Beginners*, *Primary and Junior Departments*, Rev. H. Katterjohn, editor, Miss Louise M. Schellhase, assistant editor, 1718 Chouteau Ave., St. Louis, Mo.; *The Adult Quarterly*, Rev. H. Katterjohn, editor, Rev. Otto Press, associate editor.

German Periodicals

Friedensbote and *Evangelischer Kalender*, Rev. W. T. Jungk, D. D., 1718 Chouteau Ave., St. Louis, Mo.; *Theologisches Magazin*, Rev. H. Kamphausen, 9807 Cudell Ave., Cleveland, Ohio; *Jugendfreund*, *Lektionsblatt* (International Lessons), *Neues Lektionsblatt* (Bible Stories), *Christliche Kinderzeitung* and *Unsere Kleinen*, Rev. K. Kissling, 1718 Chouteau Ave., St. Louis, Mo.



Evangelical Ministers Called to the Higher Life
from October 9, 1918, to September 24, 1919

PASTOR O. APITZ, born Aug. 7, 1852, in Berlin, Germany, died Oct. 9, 1918, as Immigrant missionary, Baltimore, Md. (1)

PASTOR AUGUST MERKLE, born July 31, 1845, in Baden, Germany, died Sept. 25, 1918, as pastor emeritus, at Evansville, Ind. (2)

PASTOR C. HUMMEL, born 1845, in Germany, died Oct. 10, 1918, as pastor of Evangelical church, Longgrove, Ill. (3)

PASTOR G. R. BOCK, born Nov. 3, 1861, in Altona, near Hamburg, Germany, died Oct. 13, 1918, as pastor of Friedens church, Schofield, Wis. (4)

PASTOR AUGUST D. JUNG, born Oct. 28, 1863, in Forreston, Ill., died Nov. 2, 1918, as pastor of Bethel church, Marblehead, Wis. (5)

PASTOR G. EISEN, born Feb. 7, 1848, in Zurich, Switzerland, died Nov. 21, 1918, as pastor emeritus, at Chelsea, Mich. (6)

PASTOR G. J. LAMBRECHT, born July 13, 1841, in Brandenburg, Germany, died Nov. 23, 1918, as pastor of St. Peters church, Chicago, Ill. (7)

PASTOR J. A. SANDRECZKI, born Sept. 22, 1837, in Hermupolis, Syria, died Dec. 6, 1918, as pastor emeritus in Buffalo, N. Y. (8)

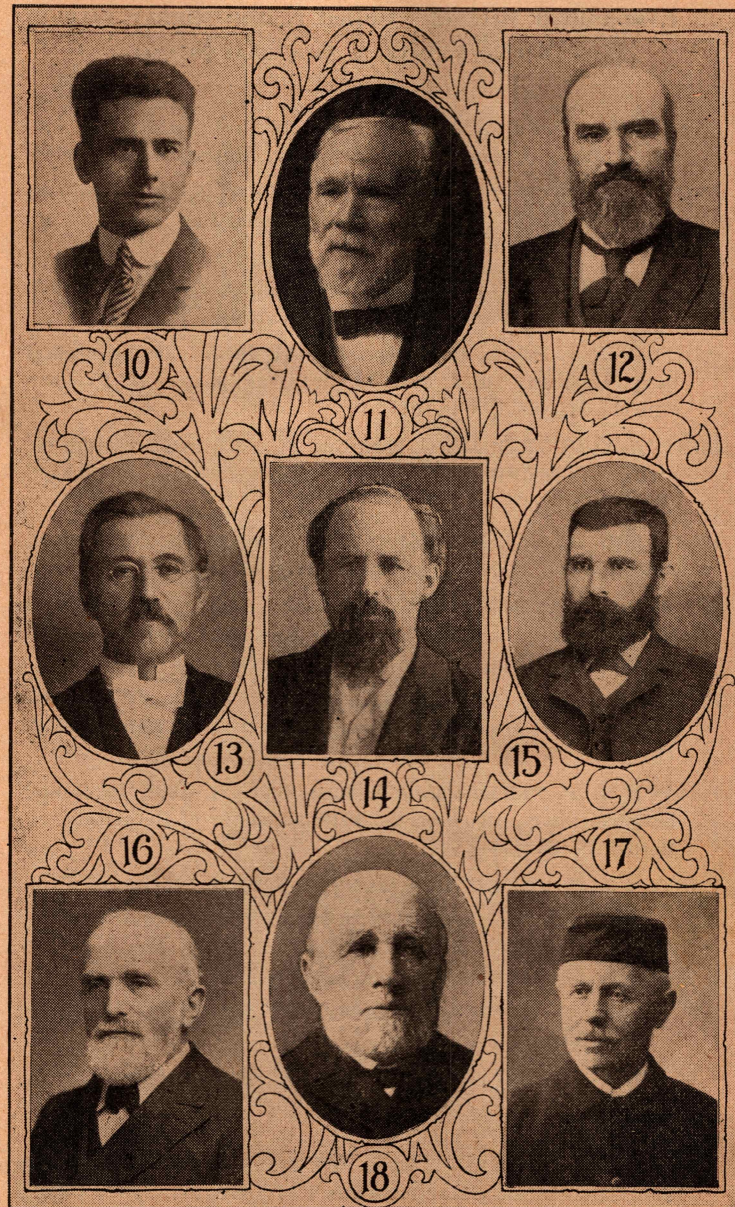
PASTOR G. P. ZIMMERMANN, born Sept. 21, 1858, in Heidelberg, Germany, died Dec. 28, 1918, as pastor of Bethel church, Bethel, N. D. (9)

PASTOR A. T. MEYER, born March 14, 1892, in Cincinnati, Ohio, died Dec. 28, 1918, as pastor of St. Johns church, Troy, Ohio. (10)

PASTOR H. C. HUEBSCHMANN, born Nov. 23, 1835, in Saxony, Germany, died Jan. 12, 1919, as pastor emeritus at Bloomington, Ill. (11)

PASTOR KARL VON LUTERNAU, born Nov. 29, 1842, in Bern, Switzerland, died Jan. 13, 1919, as pastor emeritus at Iowa Park, Texas. (12)

PASTOR OSCAR KRAFFT, born Feb. 27, 1838, in Germany, died Jan. 21, 1919, as pastor emeritus in Burlington, Iowa. (13)



PASTOR J. BAEHR, born July 25, 1849, in Cleveland, Ohio, died Feb. 15, 1919, as pastor emeritus, in Hill City, Minn. (14)

PASTOR H. E. BLUM, born Feb. 24, 1883, in Germany, died March 15, 1919, as pastor emeritus in Barrington, Ill. (15)

PASTOR J. J. SCHWARZ, born Oct. 16, 1841, in Zurich, Switzerland, died April 7, 1919, as pastor emeritus, in Buffalo, N. Y. (16)

PASTOR WILLIAM L. LUEHR, born March 6, 1848, in Magdeburg, Germany, died May 22, 1919, as pastor emeritus, in Buffalo, N. Y. (17)

PASTOR V. ZIEMER, born Dec. 21, 1848, in Germany, died June 4, 1919, in St. Louis, Mo., as pastor emeritus. (18)

MISSIONARY A. STOLL, D. D., born April 15, 1848, in Switzerland, died June 4, 1919, as missionary in hospital at Simla, East India (19)

PASTOR W. BECKER, D. D., born April 15, 1850, in Germany, died June 13, 1919, as Director of Eden Theological Seminary, St. Louis, Mo. For 37 years he served the institution as instructor, 17 years as Director and 16 years as editor of the "Theologisches Magazin." (20)

PASTOR GUSTAV HEHL, born May 28, 1866, in Murrhardt, Germany, died June 30, 1919, as pastor of Immanuel's church, Weldon Springs, Mo. (21)

PASTOR KARL KAUTZ, born Aug. 26, 1842, in Baden, Germany, died July 24, 1919, as pastor emeritus in Ft. Smith, Ark. (22)

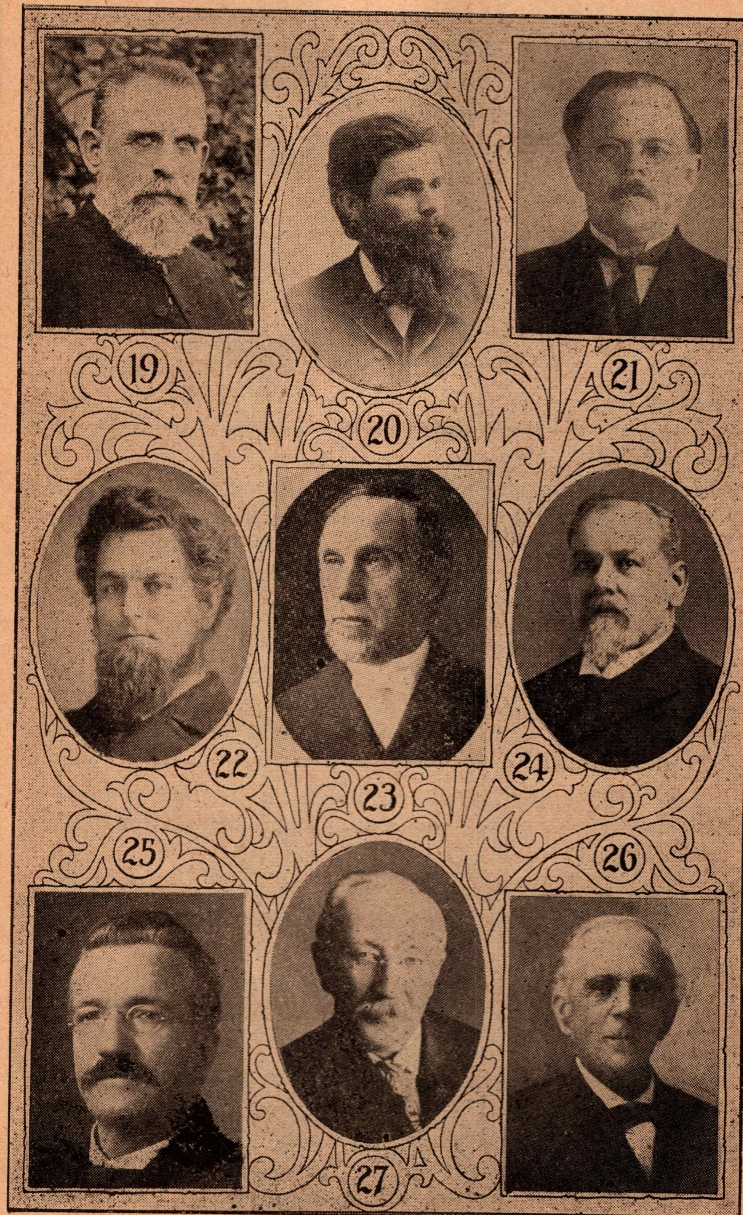
PASTOR WILLIAM BEHRENDT, born July 17, 1837, in Brandenburg, Germany, died Aug. 2, 1919, as pastor emeritus in Cleveland, Ohio. (23)

PASTOR F. G. MUELLER, born Dec. 16, 1847, in Wuerttemberg, Germany, died Aug. 17, 1919, as pastor emeritus, in Kewanee, Ill. (24)

PASTOR T. F. KRUEGER, born June 30, 1858, in Germany, died Aug. 17, 1919, as pastor emeritus in Chicago, Ill. (25)

PASTOR D. BEHRENS, born Aug. 28, 1844, in Hannover, Germany, died Sept. 4, 1919, as pastor emeritus, in McGirk, Mo. (26)

PASTOR C. H. WULFMANN, born Sept. 23, 1835, in Hannover, Germany, died Sept. 12, 1919, as pastor emeritus, in West Park, Cleveland, Ohio. (too late for picture).



**The Following Have Also Passed into the Larger Life
from October 9, 1918, to September 24, 1919
TEACHERS**

MR. H. SCHERER, born Nov. 17, 1840, in Switzerland, died as emeritus, Oct. 15, 1918, in Evansville, Ind.

MR. H. BIERMANN, born July 30, 1857, in Hannover, Germany, died Dec. 25, 1918, as teacher, St. Johns church, Bensenville, Ill. (27)

MINISTERS' WIVES AND WIDOWS

MARIE BEHRENDT, nee Hansen, wife of Pastor W. Behrendt, born Oct. 16, 1847, died Feb. 28, 1918, in Cleveland, Ohio.

ANNA KUETHER, nee Volberg, wife of Pastor F. C. Kuether, born May 25, 1880, died Oct. 10, 1918, in Ripon, Wis.

MARIE BODMER, nee Hunziker, wife of Pastor F. F. Bodmer, born Sept. 19, 1839, died Nov. 28, 1918, in Strasburg, Ohio.

KAROLINE GRAEPER, nee Auch, wife of Pastor H. C. Graeper, born Dec. 20, 1853, died Dec. 30, 1918, in Rochester, N. Y.

CHRISTINE HENNINGER, nee Kuehner, wife of Pastor W. F. Henninger, born April 29, 1865, died Jan. 11, 1919, at New Bremen, Ohio.

CHRISTINE KLING, nee Stanger, widow of Pastor J. L. Kling, born Oct. 6, 1842, died Jan. 12, 1919, in St. Joseph, Mich.

ANNA PINCKERT, nee Wehrmann, widow of Pastor A. A. Pinckert, born Nov. 21, 1832, died Jan. 15, 1919, in St. Louis, Mo.

KATHERINE HAACK, nee La Porte, widow of Pastor J. Haack, born May 31, 1840, died Jan. 17, 1919, in St. Louis, Mo.

LOUISE BUESSER, nee Blankenhahn, widow of Pastor F. Bueser, born Oct. 26, 1848, died March 15, 1919, in Mansfield, Ohio.

ELIZABETH EISEN, nee Fischer, born Nov. 13, 1881, died March 17, 1919, in Sandusky, Ohio.

JUSTINE HAUSMANN, nee Mayer, wife of Pastor W. Hausmann, died April 23, 1919, near Metropolis, Ill.

MAGDALENA KLICK, nee Buechle, widow of Pastor J. Klick, born Oct. 14, 1857, died July 25, 1919, in St. Louis, Mo.

MARTHA GRAEBE, missionary, born April 27, 1872, in Barmen, Germany, died Sept. 24, 1919, in Brooklyn, N. Y.

CLERICAL REGISTER

List of names and addresses of Evangelical pastors in the United States and Canada. Corrected to October 1, 1919. Pastors designated with a * are not yet members, but will probably apply at the next District conferences. Those designated by a † have been serving in the Synod longer than two years without becoming members. Those designated by § are supernumeraries. See minutes of General Conference 1913, page 303, 15. Those designated by ‡ are at present not serving any congregation.

- Abele, Ad., Elliston, O.
 Abele, F. J., R. R. 3, Milford, Nebr.
 Abele, J., R. R. 3, Cook, Nebr.
 Adomeit, F. W., 630 N. Lotus Ave., Chicago, Ill.
 Agricola, E. R. O., R. R. 25, Chesterfield, Mo. [Porte, Ind.
 Alber, W. H., 1107 Lincoln Way, La-Alberswerth, Alf., Owensville, Mo.
 Albert, E. G., 814 Garfield Ave., Pasadena, Cal. [lyn, N. Y.
 Albrecht, Alf., Box 48, Station A, Brook-Albrecht, Otto, Brownsville, Minn.
 Albrecht, Sam, 5414 Plover St., St. Louis Mo.
 Aldinger, E. G., R. R. 29, Lynville, Ind.
 Aleck, E., R. R. 1, Hudson, Kans.
 Amacker, Traugott, Berger, Mo.
 Arends, E., LeScur, Minn.
 Arlt, H., R. R. 5, Kewanee, Ill.
 Artus, A., Orange Grove, Tex.
 Asmuss, W., R. R. 3, Hermann, Mo.
 Assmann, Ed. (Em.), 2821 Clarke St., Milwaukee, Wis.
 Aufderhaar, W. H., Minier, Ill.
 Auler, Harold, 1821 Hickory St., St. Louis, Mo.
 Awiszus, H. M., Albany, Minn.
 Bachmann, A. W., 734 Livernois Ave., Detroit, Mich.
 Bachmann, C., Cattaraugus, N. Y.
 Bahnsen, A. M., 266 10th St., Richmond, Cal.
 Bahnsen, H. T., 3120 Neosho St., St. Louis, Mo.
 Bailey, H. W., Box 233, Herndon, Kans.
 Baltzer, A., Rochester, N. Y.
 Baltzer, D., 1215 Texas Ave., Houston, Tex.
 Baltzer, E., 2230 W. 63d St., Seattle, Baltzer, F., Nashville, Ill. [Wash.
 Baltzer, J., D. D., 6328 Emma Ave., St. Louis, Mo.
 Barkau, K., New Athens, Ill.
 Barkau, Walt., Brighton, Ill.
 Barnofske, H., R. R. 1, Seguin, Tex.
 Bartels, W., Millersburg, O.
 Barth, C. J., R. R. 3., Hampton, Iowa.
 Barth, H. L., R. R. 1, Cleveland, Wis.
 Bassler, Phil. H., Baltic, O.
 Batz, W., 923 East Ave., Baltimore, Md.
 Bauer, Carl, Professor, Elmhurst, Ill.
 Bauer, W., 634 Catharine St., Syracuse, New York. [Ill.
 Baumann, C. F., 167 Fifth St., Aurora, Baumann, W. F., Berlin, Wis.
 Baumgaertel, H., Okawville, Ill.
 Baur, Fr., R. R. 4, Box 151, Webster Groves, Mo.
 Baur, Theo, New Baden, Ill.
 Baur, W., Prof., 1617 Hunt Rd., Eden Seminary, St. Louis, Mo.
 Bechtold, C., Marysville, Kans.
 Bechtold, Fr., R. R. 2, Foristell, Mo.
 Bechtold, W., Kahoka, Mo.
 Becker, A. H., 1831 Carondelet St., New Orleans, La.
 Becker, E. J., Millville, Minn.
 Becker, H., Ellinwood, Kans.
 Beckmeyer, Theo., 158 E. Main St., Frostburg, Md.
 Beecken, P., R. R. 39, Malone, Wis.
 Beier, E., Sussex, Wis.
 Beisenherz, E., Jamestown, Mo.
 Bek, C. (Em.), Box 94, Seward, Nebr.
 Bekeschus, Ed., R. R. A. Houston, Tex.
 Bemberg, F., R. R. 4, Baldwin, Kans.
 Bendigkeit, Chr., Bennett, Iowa.
 Benkendoerfer, C., (Em.), Electra, Tex.
 Benthin, P., Donnelson, Iowa.
 Berdau, E., R. R. 15, Valley Park, Mo.
 Berger, C., Bible Grove, Ill.
 Bergstraesser, E., Liberty, Nebr.
 Berlekamp, Ed., W., 114 E. Waterman, Wichita, Kans.
 Berlekamp, T., Mayview, Mo.
 Bernhardt, C. W., 3814 Bridge Ave., N. W., Cleveland, Ohio.
 Bettex, E. Th., Idalia, Colo.
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 Schweickhardt, L., 1329 S. Carrollton, Newburg, Ind.
 Schweinfurth, F. C., Newburg, Ind.
 Schweizer, E., Bay, Mo.
 Seffzig, A., R. R. 5, Edwardsville, Ill.
 Seidenberg, C., R. R. 3, Beecher, Ill.
 Sennewald, M. R., Forks, N. Y.
 Seybold, E., Ackley, Iowa.
 Seybold, Im. Th., Hamburg, Iowa.
 *Seybold, M. L., New Douglas, Ill.
 Seybold, Th., Raipur, C. P., East India.
 Siegenthaler, G., 27 Linden Pk., Buffalo, N. Y. [Ill.]
 Siegfried, H. (Em.), Beecher, Will Co., Mo.
 Sieveking, G. H., R. R. 3, Owensville, Mo.
 Silberman, J. J., Homewood, Ill.
 Simon, Wm. F., Ph. D., 1115 Victor St., St. Louis, Mo. [Ind.]
 *Sinning, Edward Clarence, Cannelton, Ind.
 Slupianek, U. B., Gladstone, Nebr.
 Soell, E. J., Elmore, Ohio.
 Soell, Joh., R. R. 3, Metropolis, Ill.
 Sonneborn, H. J., 1527 Tremont Ave., Cincinnati, O. [N. Y.]
 Spaeth, Phil., 208 Masten Ave., Buffalo, N. Y.
 Spangenberg, H., Millbury, Ohio.
 Spatthelf, C., (Em.), 300 Harrison St., Elkhart, Ind.
 Spatthelf, E. H., 300 Harrison St., Elkhart, Ind.
 Specht, H., Warrenton, Mo.
 Speidel, P. (Em.), 144 Norwalk Ave., Buffalo, N. Y. [Rome, N. Y.]
 Sprenger, Conr., 425 W. Bloomfield St., Chicago, Ill.
 Stadler, K., Supt. Prot. Home for the aged, R. R. 1, Box 21B, San Antonio, Texas.
 Stamer, H. (Em.), 4317 N. Kedvale Ave., Chicago, Ill. [ledo, Ohio.]
 Stange, A. C., 814 E. Bancroft St., Topeka, Kan.
 Stange, G. (Em.), Luisenufer 55, Berlin, Germany.
 Stange, P. L., 1417 Clark St., Milwaukee, Wis.
 Stanger, C. G., Prof., Elmhurst, Ill.
 Stanger, G. H., 300 3d St., Hinsdale, Ill.
 Stappenbeck, P., Manhattan, Ill.
 Stave, R., Ph. D., 105 Norton St., Rochester, N. Y.
 Stech, E., Tripoli, Iowa.
 Steger, H., Plattsmouth, Nebr.
 Steinmark, F. F., Lingle, Wyo.
 Stelzig, E., Riverside, Mont.
 Sternberg, L., Buckskin, Indiana.
 *Stille, J., c. o. Rev. E. E. v. Stille, Artesian, S. Dak.
 Still, Joh., Wadena, Minn.
 Stoelting, F. A., Holland, Ind.
 Stoerker, C. Fr., Hartsburg, Mo.
 Stoerker, Fred, Eudora, Kans.
 Stoerker, P., 713 Washington St., Jefferson City, Mo.
 Stoerker, Theophil, New Albin, Iowa.
 Stommel, M., R. R., Hampshire, Ill.
 Storck, Th., R. R. 2, Geneva, Iowa.
 Strasburg, M., R. R. 3, Hutchinson, Minn.
 Strauss, J., Box 30, R. R. 2, Waco, Tex.
 Streich, H. L., 16 Peoria St., Buffalo, N. Y. [Cincinnati, O.]
 Stroehlein, E., 7506 Lockland Ave., Cincinnati, O.
 Stroetker, J. H., R. R. 1, Beaufort, Mo.
 Strohschein, G., R. R. 1, Frankfort, Ill.
 Strub, H., 126 W. 9th St., Erie, Pa.

- Struckmeier, K. C., 1421 Howard St., San Francisco, Cal. [Mo.]
 Sturm, C. F., Emmaus, Marthasville, Suedmeyer, L., 2911 McNair Ave., St. Louis, Mo. [kosh, Wis.]
 Suessmuth, Wm., 743 S. Park Ave., Osh-Susot, Alb. A., 106 N. Oakes St., San Angelo, Texas.
 Symanski, J. O. F., Cadillac, Mich.
 Tepas, Bernh. J., 71 Pomeroy St., Rochester, N. Y.
 Tessmer, H., Roundknob, Ill.
 Tester, P. Ph., R. R. 2, El Cajon, Cal.
 Thiele, A. (Em.), R. R. 3, Emmaus Asylum, Marthasville, Mo.
 Thomas, H., St. Charles, Mo.
 Thomas, Paul, Black Creek, Wis.
 Thomas, Theo. A., Dysart, Iowa.
 Tietke, H., Barrington, Ill.
 Tillmanns, G., Morrison, Mo.
 Tillmanns, Theo., Central Y. M. C. A., Topeka, Kansas.
 Toelle, H., 423 S. 5th St., Paducah, Ky.
 Trefzer, Fr., 3566 Kimmel Rd., Cleveland, Ohio.
 Tschudy, F., New Haven, Mo.
 Twente, Th., Sakti, B. N. Ry., C. P., East India.
 Uhdau, Th. O., R. R. 1, Box 5, Venedy, Illinois.
 Uhlhorn, R., Kewanee, Ill.
 Uhrland, W. E., 848 Sanders St., Indianapolis, Indiana.
 Umbeck, F. P., California, Mo.
 Varwig, J., 7117 Manchester Ave., St. Louis, Mo.
 Vehe, Wm. (Em.), 118 E. Cherry St., Cherokee, Iowa.
 Viehe, A. E., 2164 Elyrian Place, Cincinnati, Ohio.
 Viehe, G., Tulare, S. Dak.
 Vieth, H., 3236 E. 55th St., Cleveland, Ohio. [N. Y.]
 Vieweg, R., 161 Dewitt Ave., Elmira, Voegtling, G., Browns, Ill.
 Voeks, J. C., 297 Gregory St., Blue Island, Ill.
 Vogt, Emil, R. R. 2, Jansen, Nebr.
 Voigt, A., R. R. 5, Elgin, Ill.
 Vollbrecht, W., 729 Campbell Ave., Hamilton, Ohio.
 Von der Ohe, A., R. R. 1, Hornick, Iowa.
 Voss, H. E., 3388 W. 41st St., Cleveland, Ohio.
 Wagner, Emil, Box 79, St. Anthony, Idaho.
 Wagner, H., Bensenville, Ill.
 Wahl, Alfr. J. A., Attica, N. Y.
 Waldmann, H. (Em.), 1508 Greenup St., Covington, Ky. [Louis, Mo.]
 Walser, H., 2348 Tennessee Ave., St. Walther, F. (Em.), 1728 18th St., Santa Monica, Cal. [City, Okla.]
 Walton, A., 1029 W. 9th St., Oklahoma
 Walz, H., Chamois, Mo.
 Warber, F. W. C., Alhambra, Ill.
 Warskow, Aug. F., 1319 Payson Ave., Quincy, Ill.
 Webbink, G. W., 111 W. Oliver St., Owosso, Mich.
 Webbink, W. E. G., Forestville, Mich.
 Weber, F., 54th Place & Morgan, Chicago, Ill. [Tex.]
 Weber, M., R. R. 1, Box 53, Washington, Weber, Louis G., Box 342, Chillicothe, O.
 Wehrli, Allen G., 666 Linn Ave., Portland, Ore. [Bend, Ind.]
 Weichelt, H., 417 W. LaSalle Ave., South Weishaar, J. A., 202 E. 3d St., Williamsport, Pa.
 Weiss, C. E., R. R. 1, Medaryville, Ind.
 Weisse, C. F., 2008 Bradley Place, Chicago, Ill.
 Weltge, F., R. R. 1, Hoberg, Mo.
 Weltge, F. W., R. R. 2, Belvue, Kans.
 Weltge, P. W., Hollywood, Kans.
 Weltge, Wm. (Em.), Palatine, Ill.
 Weltge, Wm. B., Duquoin, Ill.
 Wendt, Paul, Millstadt, Ill.
 Werheim, W. F., D. D., 159 Anderson Place, Buffalo, N. Y.
 Werner, Wm., 11 5th Ave., Longmont, Colo.
 Werning, Fr. (Em.), 6129 Northcott Ave., Norwood Park, Chicago, Ill.
 Werth, W. A. H.,
 Westerbeck, E. J., Addieville, Ill.
 Westermann, Fr., Neustadt, Ont., Can.
 Wetzler, W. R., Schleswig, Iowa.
 Wichmann, O. G., 2413 W. 28th Ave., Denver, Colo.
 Wiegmann, K., R. R. 2, Redbud, Ill.
 Wiesecke, H. M., Hamburg, N. Y.
 Wiggemann, Ph., 1615 Transit Ave., Louisville, Ky.
 Wilking, Eugene, Athens, Wis.
 Winger, Fried., 157 Montcalm St., Winnipeg, Man., Canada.
 Winger, Paul E., Box 313, Morden, Man., Canada.
 Winger, Gustav, 455 McGregor St., Winnipeg, Man., Canada.
 Winterick, Alb. J. (Em.), 11920 Brown-ing Ave., S. E., Cleveland, O.
 Wintermeyer, H. H., Farina, Ill.
 *Witt, Will. J., 650 Peter St., St. Paul, Minn.
 Wittbracht, C. H., Saline, Mich.
 Wittlinger, J. (Em.), 288 Russell St., Detroit, Mich. [N. Y.]
 Wittlinger, O., 181 Dearborn St., Buffalo, Wittlinger, Th., Valmeyer, Ill.
 Witzke, H. B., Lester Prairie, Minn.
 Wobus, G. D., R. R. 6, Webster Groves, Missouri.
 Wobus, P. A., Lebanon, Ill.
 Wobus, Reinh., 216 South St., Sidney, O.
 Wobus, Theo., 18 School St., Spring Garden, Borough, Pittsburgh, Pa.
 Wolf, H., Desplaines, Ill.
 Wolff, C., 908 Pennsylvania Ave., Ft. Worth, Texas.
 Woth, Ad., Seward, Nebr.
 Wuebben, P., Alden, Iowa.
 Wuestenberg, W., Elkhart Lake, Wis.
 Wulffmann, B. F., 1418 Branch Ave., Cleveland, O.
 Wulffmann, Jak. A., 1013 Seventh St., Port Huron, Mich.
 Wulschleger, E. R., Box 23, Judson, N. Dak.
 Wulschleger, Gust., Judson, N. Dak.
 Zeh, F. W., R. R. 1, Elkhart Lake, Wis.

Zeller, A. (Em.), Townline, N. Y.	Zutz, M., 102 Milwaukee Ave., Fort At-
Zeller, Paul E., 130 Prospect Ave., Scranton, Pa.	Zwilling, O., Nickerson, Kans.
Zeyher, K., Lake Elmo, Minn. [Iowa.	Zwilling, Paul R., 466 N. Oak St., Buf- falo, N. Y.
Ziegler, J., 204 S. 4th Ave., Marshalltown,	Total number of pastors.....1131
Zielinski, R., Plato, Minn.	
Zimmermann, A. A., Grant Park, Ill.	
*Zimmermann, Rob. P., Dittmer, Mo.	
Zink, Albin R., 69 Hobart St., Buffalo, N. Y. [Manor, Tex.	
Zucher, Gotthelf, R. R. 3, Box 87,	
Zumstein, Hans, 1018 Elizabeth St., La- fayette, Ind. [kinson, Wis.	

MISSION HELPERS

Dieffenthaler, Willh. K., Raipur, C. P., E. India.
Kettler, Elise (on leave of absence).
Enslin-Suger, Mrs. Helen, 84 Vine St., Sandusky, Ohio.

TEACHERS' REGISTER

Teachers serving in Evangelical week-day church schools.
Those without a * are members of the Synod.

*Arndt, F., 274 Krupp St., Detroit, Mich.	*Marten, Wm.
Austmann, P., 1526 Mississippi Ave., St. Louis, Mo.	Michel, J. A., 2221 Cortez St., Chicago, Illinois.
Beckmeyer, Edw., Washington, Mo.	Mohr, Chr., 909 Jefferson St., Jefferson City, Mo. [Louis, Mo.
Berg, Ed., 210 W. 9th St., Michigan City, Indiana. [Mo.	Moritz, W. F., 4024 Greer Ave., St.
Braun, C., 4407 Harris Ave., St. Louis,	Pfeiffer, Fr., 3620 Michigan Ave., St. Louis, Mo.
Boettcher, F., 4014 N. 20th St., St. Louis, Missouri.	*Pundmann, Anna, St. Charles, Mo.
*Brink, Leonhard, Hoyleton, Ill.	Racherbaeumer, Louis, Hoyleton, Ill.
Brodth, H. Prof., (Em.) Elmhurst, Ill.	*Reinke, Julius F., R. R. 29, Wellston Sta., St. Louis, Mo.
Buchmueller, S., 2507 Dodier St., St. Louis, Mo.	*Ritter, Arthur, Holstein, Mo.
Dinkmeier, J. F., 519 Jackson St., St. Charles, Mo. [Mo.	*Saeger, F., Prof., Eden College, St. Louis, Mo.
Düe, Edw. H., 1816 S. 9th St., St. Louis,	Saeger, L., St. Charles, Mo.
*Fischer, F. (Em.), 436 S. 1st St., Ann Arbor, Mich.	Scheidemann, Antonia M., Orph. Home, Bensenville, Ill. [Ill.
*Gerdes, P. H., Box 325, Elmhurst, Ill.	Schlundt, D., 2008 W. 21st St., Chicago,
Grauer, A. H., 3720 Spokane Ave., Cleve- land, Ohio. [Mich.	*Schmale, J. E., Prof., Elmhurst, Ill.
Gubler, O., 734 Livernois Ave., Detroit,	Schoppe, A., Orphans Home, R. R. 29, Wellston, Mo.
Helmkamp, F. W., Supt. Orph. Home, R. R. 29, Wellston, Mo.	Schuessler, H., 833 State St., Quincy, Ill.
*Kitterer, H. A., Delray, Mich.	*Schuessler, W., 5139 Loomis St., Chi- cago, Ill.
Klocke, 711 East 1st St., Merrill, Wis.	Seybold, P. C., Davis, Ill.
Kloppe, Fr., 2925 Bonfield St., Chicago, Ill. [Ill.	Sstruckmeyer, Carl, Waterloo, Ill.
*Koelle, Ophillie, 340 W. 64th St., Chicago,	Wandtke, Ernst F., R. R. 18, Edwards- port, Ind.
Koenig, J. H., Supt. Orph. Home, Hoyle- ton, Ill.	Warma, H., Quincy, Ill.
*Kuhagen, Wm.	Wiegmann, G., 5215 Justine St., Chicago, Ill. [Louis, Mo.
*Luehrmann, Emma W., Lexington, Mo.	*Wilking F. W., 3007 McNair Ave., St.
Malkemus, L., Hoyleton, Ill.	

EVANGELICAL DEACONESSSES

Baltimore, Maryland, Evangelical Deaconess Society, 229 N. Collington Ave. Pastor P. Frankenfeld, President.

Sisters Augusta Janssen and Emily Knaup. (Parish Deaconess work).
1928 E. Fayette St.

Chicago, Illinois, German-Evangelical Deaconess Home and Hospital, 54th Place and Morgan St. Pastor F. Weber, Superintendent.

Sisters Alma Wiegmann and Minnie Volz

Cincinnati, Ohio, Deaconess Hospital, Clifton Avenue and Straight Street. Pastor A. G. Lohmann, Superintendent.

Sisters Greta Luken, Marie Stahlberg, Anna Meyer, Margaret Sperber, Rosa Hummel, Lizzie Detmer, Emma Detmer, Magdalena Dorsch, Anna Maurer, Flora Meckstroth, Elise Moschel, Amanda Sandmeyer.

Detroit, Michigan, Evangelical Deaconess Hospital, 1015 East Jefferson Avenue. Pastor C. C. Haag, Superintendent.

Sisters Emma Marzahn†, Ella Hildebrand† and Lillian Drechsler.

East St. Louis, Illinois, Evangelical Deaconess Hospital, 15th and Illinois Ave. Pastor E. R. Jaeger, President and Superintendent.

Sisters Anna Lenger†, Elfrieda Hein†, Verlia Woltemath†, Ella Jaeger.

Evansville, Indiana, Protestant Deaconess Home and Hospital, Cor. Mary and Iowa Strs. Pastor J. U. Schneider, Superintendent.

Sisters Lina Braun, Lina Appel and Sophia Bartelt.

Faribault, Minnesota, Evangelical St. Luke's Deaconess Home and Hospital. Pastor Wm. Meyer, Superintendent.

Sisters Caroline Pepmeier†, Louise Kreutz, Magdalena Suter, Amalia Klopsteg, Emma Krochler, Lydia Suter, Emily Mayer, Johanna Marquardt, Marie Schwenk, Eleonora Pielemeier.

Lincoln, Illinois, Evangelical Deaconess Home and Hospital. Pastor C. Hoffmann, President and Superintendent.

Sisters Charlotte Boekhaus†, Rosa Gerhold, Louise Mernitz, Adele Hosto. (Latter Parish Deaconess work).

Marshalltown, Iowa, Evangelical Deaconess Home and Hospital. Pastor K. Rest, Superintendent.

Sister Sophia Hubeli†

Marthasville, Missouri, Emmaus Asylum for Epileptics and Feeble-minded. Pastor C. F. Sturm, Superintendent.

Sisters Julia Koch, Emma Schultz and Martha Schlottach.

Milwaukee, Wisconsin, Evangelical Deaconess Hospital, 1815 Grand Avenue. Pastor J. L. Haack, Superintendent.

Sisters Ella Loew† and Edna Stoenner†.

Rochester, New York, St. John's Home for Aged, Corner South and Highland Avenue.

Sister Christina Schwartz.

St. Louis, Missouri, Evangelical Deaconess Home and Hospital, 4125 West Belle Place. Pastor F. P. Jens, Superintendent.

Sisters Magdalena Gerhold, Philippine Buehn, Marie Oehler, Katharina Streib, Anna Pohlmann, Theresa Kettelhut, Hulda Echelmeier, Katie Keck, Hilda Mall, Lina Soehlig, Alwina Scheid††, Lydia Buschmann, Anna Goetze*, Bena Fuchs, Minnie Flottmann, Mathilda Matthes, Mary Feutz, Emma Martzke, Minnie Hahn, Olinda Fuhr, Martha Roglin, Clara Behnke†† and Marie Nottrott.

On Leave of Absence at Home:

Sisters Beata Schiek, Martha Wolf and Emma Fruechte.

Total number of deaconesses72

†Serving at the St. Louis Motherhouse.

††Serving at the Good Samaritan Altenheim.

*Serving at the City Mission.

CHURCH REGISTER

List of congregations served by pastors of the German Evangelical Synod of North America. Those designated with a * are not in formal membership with the Synod. The name of the town or city is given first, then that of the congregation, and finally that of the pastor. Corrected to October 20, 1919.

1. ATLANTIC DISTRICT

a) District of Columbia

Washington—*Concordia—C. W. Locher

b) Maryland

Annapolis—St. Martins—G. F. Hahn
 Baltimore—Christ—*Chas F. Brandt
 " —Concordia—F. Giese
 " —*St. Johns—E. J. F. Dettbarn
 " —*St. Johns—E. G. Kuenzler
 " —St. Lukes—F. H. Klemme
 " —St. Matthews—
 " —*United Ev. Luth.—W. Batz
 " —Homestead—St. Matthews—
 " —P. L. Schmidt
 " —*Friedens—P. G. Frankenfeld
 " —Morrell Park Evang.—
 " —R. W. Locher
 " —Immigrant Home—
 Near Cambridge—Immanuel—
 " —J. Schoettle
 East Newmarket—Salem—J. Schoettle
 Frostburg—Zion—Theo. Beckmeyer

c) New Jersey

Bayonne—*St. Pauls—
 " —F. G. W. Fuhrmann
 Bergenpoint—Evangelical—C. Schauer
 Garwood—St. Pauls—C. Schauer
 Irvington—Imm.—J. R. C. Haas
 Newark—St. Stephens—Ed. Fuhrmann
 " —(Essex Park)—United Ev.—
 " —H. Manrodt
 " —(Vailsburg)—Zion—
 " —H. Manrodt
 Trenton—St. Pauls—A. F. Meyer

d) New York

Albany—Ev. Protestant—H. Reller
 Amsterdam—Ev. Luth. Zion—
 " —F. E. C. Haas
 Berlin—Zion—*O. Egli
 Brooklyn—Bethlehem—W. Bourquin
 Cohoes—Ev. Luth. Trinity—
 " —W. E. Neumeister
 East Poestenkill—Zion—*O. Egli
 Mount Vernon—St. Johns—W. Frenzen
 New York—St. Pauls—J. P. Schwab
 New York—*Luth. Saviour—*H. von
 " —Hollen
 Schenectady—Friedens—G. Esman
 " —St. Johns—
 Taborton—Zion—*O. Egli
 Troy—St. Pauls—W. E. Neumeister

e) Pennsylvania

Columbia—Salem—P. Briesemeister
 Priceburg—St. Pauls—C. F. Fleck
 Scranton—Friedens—Paul E. Zeller
 " —Hyde Park Presb.—R. Jungfer
 " —St. Pauls—C. F. Fleck
 Taylor—Evangelical—F. W. Eiermann
 Williamsport—Imm.—J. A. Weishaar

f) Virginia

Richmond—St. Johns—O. Guthe

Number of churches.....44

2. INDIANA DISTRICT

a) Indiana

Aurora—*Evangelical Protestant—
 " —Alb. E. Viehe
 Batesville—*St. Johns—C. Held
 Boonville—St. Johns—G. A. Kanzler
 Bretzville—St. Johns—W. Cramm
 Buckskin—St. Johns—L. Sternberg
 Buffalo—St. Johns—C. Emigholz
 Bufkin—St. Johns—F. Daries
 Campbell Tp.—Zoar—Dan J. Bretz
 Canneltown—St. Johns—E. Sinning
 Carthage—Protestant—E. Stroehlein
 Centerville—Zion—C. Emigholz
 Chandler—*St. Johns—G. A. Kanzler
 Cumberland—St. Johns—P. Bourquin
 Cypress—Immanuel—Theo. Haas
 Dubois—St. Peters—W. J. Cramm
 Duff—St. Pauls—Ph. Frohne
 Elberfeld—Zion—Max Schulz
 Near Elberfeld—Immanuel—
 " —M. Schulz
 Evansville—Ev. Bethel—E. Kockritz
 " —*St. Johns—Wm. N. Dresel
 " —St. Lucas—
 " —St. Matthews—
 " —*W. Scheer
 " —St. Pauls—Th. Haas
 " —Zion—J. U. Schneider, Ph. D
 Near Ft. Branch—St. Pauls—*E. C. Klutey
 Fenton—Zion—J. Flottmann
 Freelandville—Bethel—H. Limper
 Fulda—Trinity—E. D. Kiefel
 German Tp.—*St. Pauls—A. Kalkbrenner
 Heusler—*Salem—O. Keller
 Holland—Augustana—Ph. Frohne
 Near Holland—St. Pauls—F. A. Stoeltgen
 Huntingburg—Salem—C. L. Langerhans
 Indianapolis—Friedens—L. Kleemann
 " —St. Johns—W. Uhrland
 " —St. Pauls—J. Frohne
 " —Zion—J. C. Peters and
 " —F. R. Daries
 Ingelheim—*St. James—J. Schlundt
 Inglefield—Salem—A. C. Roth
 Jasper—Trinity—C. L. Langerhans
 Johnson Tp.—Zion—J. Overbeck
 Kasson—*St. Johns—J. A. Reller
 " —Zoar—J. A. Reller
 Kratzville—*St. Peters—A. C. Roth
 Lamar—Peters—E. D. Kiefel
 Lawrenceburg—Zion—F. D. Schueler
 Lippe—Zion—C. G. Kettelhut
 Loogootee—Evang.—W. Cramm
 Lynnville—St. Matthews—A. G. Aldinger
 McCutchanville—*Bethlehem—
 " —Dan. J. Bretz
 Mount Vernon—Trinity—P. Press
 New Albany—Evangelical—F. A. Meusch
 Newburg—Zion—F. C. Schweinfurth
 New Palestine—Zion—Th. Schory
 Parkers Settlement—*St. Peters—
 " —J. Schlundt
 St. Philipp—Immanuel—F. Daries
 Santa Claus—St. Pauls—C. Emigholz
 Shelbyville—*Ev. Prot.—S. Caldemeyer
 Near Shelbyville—*Ev. Prot.—
 " —S. Caldemeyer

Stendal—*St. Pauls—F. A. Stoelting
 Tell City—St. Johns—Ach. Meyer
 Terre Haute—St. Pauls—J. C. Hansen
 Troy—*Evangelical—
 Vincennes—St. Johns—J. Overbeck
 Warrenton—St. Stephens—G. A. Schultz
 Westphalia—Salem—W. J. Cramer

b) Ohio

Cincinnati—*First Ev.—H. Huebschmann
 " —(Carthage)—First German
 " —Prot.—E. Stroehlein
 " —(Price Hill)—German Prot.—
 " —G. G. Press.
 " —(Columbia)—First Evang.—
 " —W. F. Kohler
 " —Immanuel—Fairmount—
 " —H. J. Sonneborn
 " —(Lickrun)—*St. Martins—
 " —St. Lucas—W. Merzdorf
 " —*St. Philippus—
 " —F. L. Dorn, Ph. D.
 " —(Norwood)—Salem—
 " —W. Grunewald
 " —(Winton Place)—Ev. Prot. St.
 " —Matthews—G. A. Ehrhardt
 " —Zion—Alb. E. Viehe
 Dayton—St. Johns—J. G. Mueller
 " —St. Lucas—C. Bizer
 Elmwood Place—St. Matthews—
 " —H. Armin Fleer
 Foster—*St. Pauls—F. Hohmann
 Hamilton—Prot. St. Johns—
 " —G. S. Gerhold
 " —St. Pauls—W. Vollbrecht
 E. Hamilton—St. Johns—W. Vollbrecht
 Middletown—St. Pauls—G. Krumm
 Mt. Healthy—*St. Pauls—
 New Richmond—St. Pauls—
 " —W. Grunewald
 Piqua—St. Pauls—P. Gehm
 Pleasantridge—*St. Peters—F. Hohmann
 Reading—*St. Johns—F. G. Brune
 Sidney—St. Pauls—R. Wobus
 Trenton—St. Johns—G. Krumm
 Troy—St. Johns—N. Lehmann

c) Kentucky

Bellevue—St. Johns—F. Pfitzer
 Dayton—St. Pauls—Supply
 Falmouth—St. Pauls—
 Ft. Thomas—Christ Evangelical—
 " —F. Puhlmann
 Henderson—Zion—
 Latonia—St. Marks—*F. Scholl
 Louisville—Bethlehem—J. Klingeberger
 " —Christ—W. Krueger
 " —Clifton Evangelical Church
 " —H. Kettelhut
 " —Evangelical—
 " —Immanuel—Ph. Wiggemann
 " —St. James—H. Kettelhut
 " —St. Johns—S. A. John
 " —St. Lucas—
 " —St. Matthews—L. Hohmann
 " —St. Pauls—W. F. Mehl
 " —St. Peters—D. Bruening
 Newport—*St. Pauls—P. F. Hausmann
 Owensboro—Zion—T. C. Gebauer
 Paducah—Unity—H. Toelle

d) Alabama

Birmingham—Friedens—A. S. Ebinger
 " —Elberta—A. Koehler

e) Georgia

Atlanta—St. Johns—W. Hauff

f) Illinois

Carmi—St. Johns—
 Cowling—*Ev. Friedens—G. Voegtling

g) Florida

Jacksonville—Evang. Luth.—G. E. Schulz
 Miami—Friedens—
 Tampa—Theo. Hauck
 Number of churches.....122

3. IOWA DISTRICT

a) Iowa

Ackley—St. Johns—E. Seybold
 Alden—Immanuel—P. Wuebben
 Alexander—St. Johns—C. J. Barth
 Atlantic—Friedens—J. G. Herrlinger
 Augusta—St. Johns—Chr. T. Rasche
 Aurelia—St. Johns—E. H. Eilers
 Bennett—Friedens—Chr. Bendigkeit
 Benton Tp.—Zion—Wm. Schultz
 Brooks Tp.—St. Johns—
 Buckeye—Friedens—P. Wuebben
 Buckgrove—*St. Peters—
 Burlington—First Evang.—
 " —J. H. Buescher
 " —St. Lucas—W. Marten
 " —Zion—J. Erdmann
 Calumet—*Zion—Arno F. Franke
 Clarence—St. Johns—C. Fauth
 Clarksville—Immanuel—Ph. Hillgardt
 Council Bluffs—St. Johns—A. Graber
 Creston—*St. Johns—J. Ernst Birkner
 Dayton Tp.—*St. Pauls—Paul C. Kehle
 Denver—St. Pauls—Ph. Blaufuss
 Donnellson—*St. Pauls—P. Benthin
 Dumfries—St. Pauls—A. Satory
 Dysart—Friedens—Theo. A. Thomas
 Elkader—Friedens—C. H. Franke
 Farmington—*St. Johns—
 " —A. F. Schemmier
 Flintridge Tp.—St. Johns—Wm. Schultz
 Fort Madison—St. Johns—F. E. J. Schenk
 Franklin—St. Peters—
 " —*Artuhr H. Juergens
 Fredericksburg—Friedens—F. Koch
 Fremont—Tp.—St. Johns—C. Schnake
 Geneva—St. Peters—Theo. Storck
 German City—St. Johns—A. von der Ohe
 German Tp.—St. Peters—H. E. Mueller
 Gladbrook—Friedens—M. Hoepfner
 Hamburg—Zion—Im. Th. Seybold
 Hampton—*St. Pauls—C. J. Barth
 Near Hampton—Immanuel—C. J. Barth
 Hartley—Trinity—J. Fischer
 Horn—St. Johns—C. Jankowsky
 Hubbard—Zion—W. Buehler
 Keokuk—St. Pauls—A. H. Bisping
 Lake View—*First Evang.—
 Larchwood—Friedens—G. Mauch
 Laurel—St. Johns—Walter Kettelhut
 Ledyard—Friedens—M. Kurschat
 Lemars—St. Johns—M. J. Dammann
 LeRoy Tp.—St. Pauls—A. Saeuberlich
 Lincoln—Bethlehem—M. Hoepfner
 Lowden—Zion—P. V. Dyck
 Lester—*Ev. Luth.—G. Mauch
 Manilla—Friedens—
 Manly—*St. Pauls—E. Nabholz
 Manning—Friedens—
 Mapleton—St. Peters—A. von der Ohe
 Marshalltown—Friedens—J. Ziegler
 Massena—*Friedens—
 Mt. Vernon Tp.—St. Pauls—R. Lorenz
 Muscatine—Ev. Prot.—K. Michels
 New Albin—St. Peters—Theo. Stoerker

Newell—St. Johns—John Fisser
 Noble Tp.—St. Johns—F. Rodenbeck
 Pleasant Valley—Evangelical—E. Hardt
 Primghar—St. Johns—Arno Franke
 Primrose—*Zion—Alfr. F. Schemmer
 Pomeroy—First Evang.—W. Schumann
 Red Oak—*St. Pauls—J. Ernst Birkner
 Remsen—*St. Pauls—E. H. Eilers
 Schleswig—Friedens—W. R. Wetzeler
 Sigel—St. Johns—L. Kehle
 Shelby—Ev. Luth. Friedens—
 Sigourney—St. Pauls—P. C. Keinath
 Tripoli—St. Peters—E. Stech
 Underwood—Immanuel—
 Union City—St. Johns—K. Bizer
 Valley—St. Pauls—*C. W. J. Klein
 Victoria Tp.—*St. Peters—
 Vinton—Zion—Theo. A. Thomas
 Walnut—*Ev. Lutheran—A. Dettmann
 Washington—St. Pauls—*C. W. J. Klein
 Waverly—Friedens—Ph. Hilligardt
 West Burlington—St. Pauls—
 Chr. T. Rasche

Westside—St. Johns—

b) Illinois

Moline—St. Pauls—F. W. Schnathorst
 Rock Island—Friedens—F. Rolf
 Sutter—Bethlehem—P. C. Schnake
 Tioga—Bethany—J. M. Munz
 Warsaw—St. Johns—A. Langhorst

c) Missouri

Kahoka—St. Pauls—W. Bechtold
 Winchester—*Zion—W. Bechtold

d) South Dakota

Garretson—Unity—
 Yankton—*United Friedens—
 Number of churches.....92

4. KANSAS DISTRICT

a) Kansas

Alida—*St. Johns—*T. Franke
 Alma—Friedens—J. Endter
 Atchison—Zion—
 Bluff City—*St. Pauls—P. Brink
 Colby—Evangelical St. Johns—
 *F. W. Schaefer
 Ellinwood—Immanuel—H. Becker
 Eudora—St. Pauls—F. Stoerker
 Hardtner—*St. Johns—P. Brink
 Herkimer—Immanuel—L. Birnstengel
 Herndon—Immanuel—W. Bailey
 Highland—Trinity—H. F. C. Haas
 Holyrood—*St. Pauls—*P. W. Weltge
 Hudson—Friedens—E. Aleck
 Hudson—Trinity—H. Pister
 Inman—St. Peters—H. Kottich
 Junction City—*Zion—*T. Franke
 Kansas City—Zion—A. A. Kitterer
 Kanwoka Tp.—*St. Peters—F. Bemberg
 Lawrence—St. Pauls—T. Tillmanns
 Leavenworth—Salem—Alb. J. Koch
 Marysville—Evangelical—C. Bechtold
 Midland—Evangelical—O. Zwilling
 Mission Creek—*St. Johns—
 E. Bergstraesser
 Newton—Immanuel—H. F. C. Haas
 Nickerson—First German Evangelical—
 O. Zwilling
 Paola—Zion—C. A. Memeenoe
 Powhattan—*Evang. Friedens—C. A.
 Heldberg

Sabetha—*Evangelical—C. Bechtold
 Thomas Co.—*St. Pauls—*F. W. Schaefer
 Topeka—St. Pauls—T. Tillmanns
 Vesper—Imm.—
 Wells Creek—Immanuel—F. W. Weltge
 Wichita—Friedens—E. W. Berlekamp
 Willow Springs—St. Johns—F. Bemberg
 Winona—*United Evangelical—
 *F. W. Schaefer

b) Colorado

Idalia—St. Johns—Theophile Mueller

c) Nebraska

Dubois—*Friedens—W. Dickmann
 Mission Creek—Ev. Zion—
 E. Bergstraesser

d) Oklahoma

Altus—Salem—
 Carrier—*Ev. Luth. Friedens—
 El Reno—Redeemer—
 Enid—*Ev. Luth. Wartburg—
 Frederick—Ev. Zion—
 Greenfield—*Friedens—
 Guthrie—*St. Johns—H. Rieder
 Kiel—Friedens—J. W. Dickmann
 Kingfisher—Friedens—J. W. Dickmann
 Marena—Ev. Luth.—A. Walton
 Marshall—St. Pauls—H. Rieder
 Minco—St. Pauls—
 Norman—Salem—A. Walton
 Okeene—St. Johns—J. C. Bitter
 Oklahoma City—Zion—A. Walton
 Orlando—*Zion—H. Rieder
 Tangier—Grace—J. Kurz
 Waukomis—Ev. Concordia—
 Number of churches.....56

5. MICHIGAN DISTRICT

a) Michigan

Adair—Evangelical—E. Riemeyer
 Adrian—Immanuel—G. Schoettle
 Albion—Salem—*P. Grabowski
 Ann Arbor—*Bethlehem—G. A. Neumann
 Amble—St. Peters—H. Schmidt
 Armada—Trinity—R. Riemann
 Bad Axe—St. Johns—Joseph Kruger
 Bainbridge Tp.—St. Pauls—J. Krause
 Baroda—Zion—C. F. Howe
 Benton Harbor—C. W. Roth
 Boyne City—Evangelical—A. Buettner
 Brutus—*Zion—A. Buettner
 Casco—St. James—E. Riemeyer
 Chelsea—*St. Pauls—
 Clarenceville—Immanuel—A. C. Stange
 Clyde Tp.—St. Pauls—J. Wulfmann
 Coloma—*Ev. Zion—J. Krause
 Crockery—*St. Johns—W. Koch
 Dalton Tp.—*St. Pauls—A. F. Schulz
 Detroit—Bethany—A. Martin
 " —Bethels—R. Niebuhr
 " —Christ—Theo. Jud
 " Ferndale—Ev. Mission—
 C. Enders
 " —Immanuel—A. W. Bachmann
 " —St. Johns—H. Horny
 " —St. Lucas—L. Kleber
 " —St. Marks—A. Mallick
 " —St. Matthews—Otto C. Haass
 " —St. Pauls—W. Howe
 " —St. Johns—(West Side)—
 R. J. Beutler
 " —(Springwells)—St. Peters—
 C. A. Haneberg

Dexter—*St. Andrews—H. Schoettle
Farmington—Salem—A. C. Stange
Forestville—Unity—W. E. Webbink
Francisco—St. Johns—F. Boehm
Fraser—Zion—F. Fuerst
Freedom Tp.—*Bethel—F. Lueckhoff
" —*St. Johns—

F. W. Krueger
Friendship Tp.—Ebenezer—A. Buettner
Gallen—St. Peters—J. L. Kling
Germania—Zion—J. Krueger
Grand Haven—St. Pauls—W. Koch
Grand Haven Tp. St. Peters—W. Koch
Grand Rapids—St. Johns—R. Schreiber
Halfway—St. Peters—F. Fuerst
Jackson—St. Johns—A. Beutenmueller
Kingsley—St. Johns—H. Schmidt
Lansing—St. Pauls—Edw. F. Mayer
Lenox—St. James—R. Riemann
Macomb Tp.—Ev. St. Johns—

F. A. Roese
Manchester—*Immanuel—A. A. Schoen
Marine City—St. Johns—J. Frank
Maplehill—Immanuel—H. Schmidt
Mt. Clemens—Zion—F. A. Roese
Muskegan—St. Johns—A. F. Schulz
New Buffalo—St. Johns—J. Hetzel
Niles—St. Johns—P. Saffran
Owosso—St. Johns—G. Webbink
Petoskey—Immanuel—A. Buettner
Pipestone—*Zion—J. Krause
Port Huron—St. Johns—J. Wulmann
Port Sanilac—Ev. Unity—W. E. Webbink
Royal Oak—Immanuel—W. Hetzel
St. Joseph—St. Peters—W. F. Buehler
Saginaw—Ev. St. Marks—A. Grabowski
Saline Tp.—*St. James—O. Papsdorf
Saline—*St. Pauls—C. Wittbracht
Sharon Tp.—*St. Pauls—F. Boehm
Sherman Tp. near Cadillac—Evang.—
H. Schmidt
Taylor Center—St. Pauls—K. Buff
Threeoaks—St. Johns—J. L. Kling
Warren—St. Pauls—F. Gabelmann
Wyandotte—St. Johns—A. Schmid

b) Indiana

Andrews—St. Pauls—E. Brenion
Bippus—St. Johns—G. Bohn
Bourbon Tp.—St. Pauls—J. Keller
Bremen—Immanuel—
Chesterton—*St. Johns—
Elkhart—St. Johns—E. J. Spathelf
Francesville—Salem—
Near Francesville—St. James—
Gary—St. Johns—
Lafayette—St. Johns—H. Zumstein
LaPorte—St. Pauls—W. H. Alber
Madison Tp.—Zions—E. F. Lawrenz
Medaryville—St. Johns—C. Weiss
Michigan City—St. Johns—P. Irion
Mishawaka—St. Andrews—
Plymouth—St. Johns—J. Keller
San Pierre—St. Lucas—C. Weiss
South Bend—St. Peters—H. Weichelt
" —*Zion—W. Goffeney
Urbana—St. Peters—
Wabash—St. Matthews—E. Piepenbrok
Wanatah—Salem—G. Ronte
Whitepost Tp.—St. Johns—
Woodland—St. Johns—E. F. Lawrenz

Number of churches.....96

6. MINNESOTA DISTRICT

a) Minnesota

Albany—Ev. Ebenezer—H. M. Awiszus
Albion—Evang.—H. Heutzenroeder
Annandale—Imm.—H. Heutzenroeder
Barnesville—Evang.—F. C. Schmidt
Bemidji—Evangelical—
W. F. Kamphenkel
Bertha—Friedens—O. Rapp
Brainerd—Bethlehem—J. Bunge
Brownsville—Zion—O. Albrecht
Burau—Evangelical—*O. F. Geisler
Carlos—*Michael—H. M. Awiszus
Ceylon—Ev. St. Johns—A. Muecke, D. D.
Childs—*Evangelical—C. Oberdoerster
Cleveland Tp.—*Evang.—J. Bruse
Cottagegrove—St. Matthews—J. Doelle-
feld

Crookedcreek—Friedens—O. Albrecht
Delano—Evangelical—E. Merz
Dora—*St. Johns—J. Eitel
Douglas—Evang.—W. W. Bunge
Dresselville—St. Pauls—J. Bruse
Duluth—St. Pauls—P. T. Bratzel
Eden Valley—Friedens—
H. Heutzenroeder
Eitzen—St. Lucas—F. C. Klein
Essig—Friedens—G. Mayer
Fairmont—St. Johns—J. Herrmann
Faribault—Ev. St. Lucas—Wm. Meyer
Fergus Falls—Evang.—E. Herrmann
Glencoe—*Evang.—Max Strasburg
Grey Eagle—Trinity—O. Rapp
Hector—Friedens—W. G. Rath
Henderson—*St. Pauls—M. Lehmann
Herman—Evangelical—*O. F. Geisler
Hermantown—St. Pauls—P. T. Bratzel
Hokah—Zion—O. Albrecht
Holdingford—Evang.—H. M. Awiszus
Hutchinson—St. Johns—Max Strasburg
Kenyon—St. Matthews—W. Koring
Lake Elmo—St. Lucas—K. Zeyher
Lester Prairie—Evang.—H. B. Witzke
Lesueur—Zion—E. Ahrends—
Lewiston—St. Pauls—J. H. Meier
Near Litchfield—St. Matthews—

H. Heutzenroeder
Little Falls—Ev. Luth.—T. Herrmann
Long Prairie—Zion—O. Rapp
Lynn Tp.—Trinity—Max Strasburg
Medicine Lake—*Immanuel—E. Sans
Millville—Evangelical—E. J. Becker
Minneapolis—St. Johns—E. Sans
Minnesota Lake—*Friedens—
G. S. A. Eyrich
Near Minnesota Lake—*St. Pauls—
W. Riemann
Moorehead—Evang.—F. C. Schmidt
New Rome—*Ev. Luth. St. Johns—
H. Buck
New Ulm—Friedens—G. Mayer
Nicollet—*Friedens—G. Mayer
North Star—Evang.—
Norwood—Evang.—P. Quarder
Near Norwood—*Zion—P. Quarder
Perham—Zion—J. Eitel
Plato—St. Pauls—R. Zielinski
Near Plato—Friedens—W. G. Raith
Pleasant Prairie—E. J. Herrmann
Rice—Evangelical—T. Herrmann
Rochester—Ev. Luth. Friedens—
W. W. Bunge
Sanborn—Christ—E. P. Richter
South Haven—*Evang.—
H. Heutzenroeder

St. Cloud—Friedens—H. C. Dallmann
 St. James—Ev. Friedens—
 St. Paul—St. Pauls—Karl Koch
 St. Paul Mission—*Wm. J. Witt
 Stillwater—Ev. St. Peters—F. Doellefeld
 Theilmann—*Ev. St. Pauls—
 E. F. Becker
 Town Minden—Christ—H. C. Dallmann
 Tyrone Tp.—Salem—J. Bruse
 Viola Tp.—St. Pauls—J. H. Meier
 Vivian Tp.—*Zoar—G. S. A. Eyrieh
 Wadena—St. Pauls—O. Rapp
 Welcome—St. Pauls—A. Muecke, D. D.
 Wheeling—St. Johns—W. Koring

b) North Dakota

Bethel—Bethel—G. Wulschleger
 Bluegrass—*Bethlehem—J. Fontana
 Hankinson—*Immanuel—C. Oberdoerster
 Hebron—St. Johns—A. Debus
 Inskter—Evangelical—P. Pobanz
 Judson—Evangelical—E. Wulschleger
 Lidgerwood—St. Johns—C. Oberdoerster
 Mott—Ev. Friedens—
 New Salem—Friedens—J. Fontana
 Taylor—Immanuel—L. Denninghoff
 Wahpeton—St. Peters—*O. F. Geisler

c) South Dakota

Elkton—Ev. St. Johns—E. P. Richter
 Hammer—*St. Pauls—C. Oberdoerster
 Irving—*Friedens—G. Viehe
 Tulare—Ev. Luth. Salem—G. Viehe
 Turtle Creek—Ev. St. Johns—
 G. Viehe

Number of churches.....92

7. MISSOURI DISTRICT

a) Missouri

Afton—Eden—E. Leibner
 Augusta—Ebenezer—H. Pfundt
 Bay—St. Pauls—E. Schweizer
 Bay—Zion—C. W. Meinecke, D. D.
 Bellefontaine—St. Johns—E. Agricola
 Bem—St. Johns—G. H. Sieveking
 Berger—St. John—T. Amacker
 Big Berger—Bethany—G. Schultz
 Bigspring—St. James—
 Bland—Zion—G. F. Kitterer
 Billings—St. Peters—Geo. Orlovsky
 Cape Girardeau—Christ—R. Lehmann
 Near Cape Girardeau—Salem—
 Cappeln—St. Johns—F. Bechtold
 Casco—St. Johns—J. H. Stroetker
 Case—*Bethel—
 Catawissa—Union—F. P. Jens
 Cedarhill—*St. Martins—S. P. Goebel
 Chamois—St. Johns—H. Walz
 Galley—4
 Near Chamois—St. Peters—H. Walz
 Clayton—Samuel—K. Pfeiffer
 Cooper Hill—St. Pauls—K. M. Jeschke
 Cottleville—St. Johns—K. M. Jeschke
 Desoto—Friedens—A. Bockstruck
 Near Des Peres—Zion—F. Baur
 Defiance—*St. Pauls—H. Pfundt
 Dexter—Zion—
 Dittmers Store—*St. Martins—
 *R. Zimmermann
 Drake—St. James—G. Ditel
 Femme Osage—Ev.—G. B. Schiek
 Ferguson—Immanuel—W. F. Herrmann
 Fredericksburg—St. Peters—J. Reichardt
 Near Freistatt—Zion—F. Weltge
 Fulton—Evangelical—
 Gasconade—*St. Johns—G. Tillmans

Gerald—St. Pauls—R. Fischer
 Near Gerald—Ebenezer—K. Mueller
 Gohfeld—Ev.—F. Grabau
 Gumbo—St. Thomas—
 Theo. F. Schumacher

Hamburg—Friedens—
 Hermann—St. Pauls—R. Kasmann
 High Hill—St. Johns—
 Highridge—St. Martins—S. P. Goebel
 Holstein—Immanuel—F. Egger
 Indian Camp—*St. Johns—
 Jackson—Immanuel—G. Duval
 Near Jackson—St. Johns—

*G. Jurick
 Jeffriesburg—*Jordan—C. W. Deuschle
 Near Kimswick—St. Lucas—H. Friedrich
 Knorpp—Ebenezer—A. Bockstruck
 Labadie—*Pilgrim—J. N. Schuch
 Lippstadt—Evangelical—H. Specht
 Lixburg—Bethany—
 Manchester—St. Johns—E. Berdau
 Marthasville—*Evang.—
 F. G. Piepenbrock

Mehlville—*St. Johns—J. W. Gaebe
 Morrison—St. James—G. Tillmanns
 Moscow Mills—Friedens—*C. Koehler
 Mt. Hope—*St. Johns—*R. Zimmermann
 Neosho—Zion—
 New Haven—St. Peters—F. Tschudy
 New Melle—Ev. Friedens—
 Normandy—St. Peters—H. Hoeppner
 Oakville—St. Pauls—Armin Kniker
 Old Monroe—St. Pauls—G. Hoffmann
 Owensville—St. Peters—A. Alberswerth
 Pacific—Friedens—K. Pfeiffer
 Pinckney—St. Johns—F. Grabau
 Pitts—*Harmony—
 Progress—Immannuels—*O. Haffner, lic.
 Rhineland—St. Marks—
 Rush Hill—Friedens—*O. Haffner, lic.
 St. Charles—St. Johns—H. Hertel
 Near St. Charles—Friedens—H. Hertel
 St. Louis—St. Andrews—E. Pfundt

" —Bethany—F. Kraft
 " —Bethesda—J. C. Kramer
 " —Bethel, English Evangelical—
 J. P. Meyer
 " —Bethlehem—K. W. Nottrott
 " —Christ—J. Varwig
 " —Ebenezer—L. Suedmeyer
 " —Eden—
 " —Emmaus—K. Plegier
 " —Evangelical—E. Bleibtreu
 " —Friedens—Th. Oberhellmann
 " —*Holy Ghost—Th. F. Braun
 " —Immanuel—
 " —St. James—Th. Braun
 " —Jesus—W. F. Simon, Ph. D.
 " —St. Johns—T. Haefele
 " —St. Lucas—H. Walser
 " —St. Marks—E. H. Elts
 " —St. Matthews—H. Drees
 " —Nazareth—Geo. M. Poth
 " —St. Pauls—J. Irion; O. Press,
 Assistant Pastor
 " —St. Peters—W. Hackmann
 " —Redeemer—Helmut Friz
 " —Salem—P. Langhorst
 " —St. Stephens—O. Kienker
 " —Salvator—(Walnut Park)—
 S. Albrecht

" —Trinity—H. F. Bahnsen
 " —Zion—M. L. Kramer
 Sappington—St. Lucas—S. Kruse
 Schulersburg—Bethany—L. Reinert
 Springfield—St. Johns—F. Klemme
 Steinhagen—St. Pauls—H. Specht

St. Clair—St. Johns—H. E. Koenig
 Stolpe—St. Johns—W. Asmuss
 Stonyhill—St. James—A. Kuhn
 Stratmann—St. Pauls—E. L. Mueller
 Swiss—St. Johns—R. Schmiechen
 Tilsit—St. James—E. Roglin
 Troy—Zion—*C. Koehler
 Union—St. Johns—H. E. Koenig
 "—Zion—O. Luthé
 Verona—St. Johns—G. Orłowsky
 Warrenton—Friedens—H. Specht
 Washington—St. Peters—J. N. Schuch
 Welcome—Evangelical—K. M. Jeschke
 Weldon Spring—Immanuel—
 Wild Horse—*Bethany—T. Schumacher
 Woollam—St. Johns—E. Lindenau
 Wright City—Friedens—*A. Katterjohn

b) Arkansas

Collegeville—St. Johns—C. Fritsch
 Judsonia—*St. Peters
 Lefe—Friedens—
 Little Rock—St. Pauls—C. Fritsch
 Russell—*Zion—

Institutions

St. Louis—Caroline Mission—H. Auler
 "—Eden Seminary—
 "—Pres. S. D. Press
 "—Deaconess Home—F. P. Jens
 "—Emmaus, St. Charles—
 "—J. W. Frankenfeld
 "—Emmaus, Marthasville—
 "—C. F. Sturm
 "—Good Samaritan Home for
 the Aged—K. Kissling
 "—Orphans' Home—K. Schneider
 Number of churches.....138

8. NEBRASKA DISTRICT

Ashton—St. Matthews—
 Aurora—Evangelical—*J. Mann
 Bayard—Zion—*J. Erbes
 Beaver Creek—St. Marks—*O. Flohr
 Dutch Hollow—*Unorganized—
 "—G. Duensing
 Gladstone—Zion—U. B. Slupianek
 Goehner—Ev. Friedens—Ad. Woth
 Harvard—Evangelical—*J. Mann
 Jansen—St. Pauls—E. Vogt
 Kelso—*Unorganized—
 Lincoln—St. Pauls—Ad. Matzner
 "—St. Johns—D. Maul
 Loup City—Evangelical—
 Maple Grove—St. Pauls—P. J. Meiler
 McWilliams—St. Johns—C. Eller
 Nebraska City—*Bethel—W. K. Schulz
 Neligh—*Unorganized—G. Duensing
 Oakdale—Unorganized—G. Duensing
 Omaha—St. Johns—W. Schäfer
 Osage—St. Pauls—J. Abele
 Plattsmouth—St. Pauls—H. Steger
 Plymouth—Friedens—G. Bode
 Rulo—Zion—W. Kottich
 Scotts Bluff—*Zion—J. Roth
 Seward—Friedens—Ad. Woth
 Steinauer—Salem—H. Krueger
 Syracuse—St. Johns—P. Ott
 Talmage—Zion—Theo. Hofer
 Tilden—St. Johns—G. Duensing
 Wahoo—*Unorganized—Ad. Matzner
 Near Wayne—Salem—W. Fischer
 Near Wayne—Theophilus—W. Fischer
 West Blue—Friedens—F. J. Abele
 Westpoint—St. Johns—W. Mangelsdorf

Western—St. Johns—F. W. Fischer
 Willow Creek—*Unorganized—*O. Flohr
 Number of churches.....35

9. NEW YORK DISTRICT

a) New York

Attica—St. Pauls—A. J. Wahl
 Auburn—St. Lucas—H. Retter
 Bennington—Salem—C. E. Fetzer
 Boston—St. Pauls—*G. J. Low
 Buffalo—St. Andrews—T. Lehmann
 "—Bethany—C. Loos
 "—Bethlehem—A. Goetz
 "—Calvary—J. L. Kulbartz
 "—Christ—A. Zink
 "—Friedens—
 "—Immanuel—H. L. Strelch
 "—Pilgrim—G. Siegenthaler
 "—St. James—Ph. Spaeth
 "—St. Johns—O. Wittlinger
 "—St. Lucas—
 "—W. F. Werheim, D. D.
 "—St. Marks—P. R. Zwilling
 "—St. Matthews—O. C. Lauben-
 gayer
 "—St. Pauls—C. G. Haas
 "—St. Peters—Th. Bode
 "—St. Stephens—W. H. Schild
 "—Salem—H. F. W. Grotefend
 "—Trinity—H. A. Kraemer
 Cattaraugus—*St. Johns—C. Bachmann
 Corning—Immanuel—R. Vieweg
 Dunkirk—*Ev. Luth. St. Johns—
 Carl G. Haass
 East Eden—St. Johns—
 Eden Center—First Ev.—H. M. Wiesecke
 Elmira—First Evangelical—R. Vieweg
 East Hamburg—Immanuel—E. Gottlieb
 Gowanda—Ev. Luth. Trinity—
 R. H. Relier
 Hamburg—St. James—H. M. Wiesecke
 Hornell—Ev. Luth. St. Pauls—
 H. A. Dies
 Lockport—St. Peters—J. Schauer
 Millersport—*St. Stephens—G. T. Haller
 North Tonawanda—St. Peters—
 Dr. Theo. Mueller, lic.
 "—*Friedens—
 E. A. Schulz
 Orangeville—Immanuel—A. J. A. Wahl
 Perkinsville—St. Peters—Hy. Noehren
 Rochester—Christ—Bernard J. Tepas
 "—Salem—F. Frankenfeld
 "—Trinity—J. Otto Relier
 "—St. Pauls—R. Stave
 Rome—Trinity—C. Sprenger
 Shawnee—St. Pauls—E. A. Schulz
 Sheldon—St. Johns—C. E. Fetzer
 Syracuse—Friedens—W. Bauer
 Tonawanda—*St. Peters—A. Hills
 "—Salem—A. Hills
 Townline—St. Pauls—C. F. Dies
 Wayland—St. Pauls—H. Noehren
 Wendelville—*St. Pauls—G. T. Haller
 Westfield—St. Peters—R. E. Schalow
 West Seneca—St. Peters—E. Gottlieb

b) Pennsylvania

East Green—St. Pauls—
 Erie—*Christ—L. C. Miller
 "—St. Lucas—H. H. Strub
 "—St. Pauls—H. Brodt
 Fairview—St. James—H. Brodt
 Germania—*St. Matthews—
 Meadville—Zion—Ph. Kraus, D. D.

c) Ontario, Canada

Neustadt—St. Pauls—F. Westermann
 Stevensville—St. Johns—
 F. D. Oberkircher
 Number of churches.....62

10. NORTH ILLINOIS DISTRICT

a) Illinois

Adaline—Zion—P. Hoepfner
 Addison—Immanuel—J. Maierle
 Addison Tp.—*St. Johns—G. Plassmann
 Arlington Heights—St. Johns—
 J. A. Ellerbrake
 Aurora—St. Johns—C. F. Baumann
 Barrington—St. Pauls—H. Tietke
 Bartlett—Immanuel—W. Rathmann
 Beecher—St. Lucas—G. Horst
 Bellewood—Friedens—H. Hildebrandt
 Belvidere—St. Johns—D. C. Jensen
 Bensenville—Friedens—H. Wagner
 Bloomingdale—St. Pauls—
 J. H. Holdgraf
 Bloomington—*Friedens—
 H. H. Bierbaum
 Blue Island—Friedens—J. S. Voeks
 Brandenburg—Friedens—H. Arlt
 Broadlands—St. Johns—D. Blasberg
 Carpenterville—Zion—G. Betz
 Champaign—St. Peters—H. F. Mueller
 Chicago—St. Andrews—H. H. Moeller
 " —Bethel—J. Goebel
 " —Bethlehem—J. G. Scheuber
 " —Christ—E. Rathmann
 " —Eden—G. A. Niedergesaess
 " —Epiphany—C. F. Weisse
 " —First Engl. Ev.—L. W. Goebel
 " —Friedens—L. Kohlmann
 " —Gethsemane—F. H. Krohne
 " —Calvary—R. Fiedler
 " —Immanuel—J. Bollens
 " —Nazareth—A. Glade
 " —Nicolai—G. Pahl
 " —Oak Park Ev.—Z. Egartner
 " —Ravenswood Ev.—A. E. Meyer
 & H. W. Dinkmeyer
 " —St. Johns—B. H. Leesmann
 " —St. Lucas—Theo. Papsdorf
 " —St. Marks—W. Gaertner
 " —St. Matthews—H. Kroencke
 " —St. Pauls—R. A. John and
 J. Pister
 " —St. Pauls—(Rose Hill)—
 O. Kuhn
 " —St. Peters—H. E. Lambrecht
 " —St. Peters—(South Chicago)—
 W. Breitenbach
 " —St. Philipp—Aug. Fleer
 " —Salem—Jos. George
 " —St. Stephens—B. C. Ott
 " —*Tabor—*F. W. Schroeder
 " —Trinity—Jul. Kircher
 " —Zion—C. A. Koenig
 " —Zion—(Auburn Park)—
 Alfred Menzel
 " —Zion—(Washington Heights)—
 M. Lienk
 Chicago Heights—St. Johns—Fr. Grosse
 Crystal Lake—St. Pauls—J. Heinrich
 Danvers—*Friedens—H. H. Bierbaum
 Danville—St. Johns—B. Howe
 Davis—St. Pauls—L. F. Kurz
 Deerfield—*St. Pauls—J. A. Buescher
 Desplaines—Christ—G. W. Goebel
 Dolton—Immanuel—J. H. Dorjahn
 Downers Grove—St. Pauls—W. Grotefeld
 Eleroy—Salem—Aug. F. Mohri
 Elgin—St. Pauls—H. Jacoby
 Elmhurst—St. Peters—P. Repke
 Evanston—St. Johns—Theo. Munzert
 Frankfort Station—St. Peters—
 Gust. Lambrecht
 Freeport—St. Johns—Dan. Bierbaum
 Fullersburg—St. Johns—F. Harder
 Galena—Ev. Luth St. Johns—
 Geneseo—*St. Peters—
 Genoa—*Friedens—H. Wolf
 Gilman—Zion—C. Kurz
 Glen Ellyn—St. James—Theo. Holdt
 Grant Park—St. Peters—
 A. A. Zimmermann
 Greengarden—St. Johns—
 Gust. Lambrecht
 " —St. Peters—
 G. Strohschein
 Greenview—*German Ev.—
 Hanover—Immanuel—Ed. Voigt
 Harmony—St. Johns—M. Stommel
 Harvey—Friedens—J. Goebel
 Highland Park—St. Johns—F. Holke
 Hinckley—St. Pauls—A. F. Schemmer
 Hinsdale—*Evang.—G. H. Stanger
 Hollowayville—*German Evangelical
 P. Brueckner
 Homewood—St. Pauls—J. Silbermann
 Huntley—*Evang.—M. Stommel
 Kankakee—St. Johns—M. C. Hofer
 Kewanee—*St. Peters—G. D. Fleer
 Lake Zurich—St. Peters—E. G. Bizer
 Lamoille—*St. Pauls—O. Hille
 LaSalle—*Ev. Prot.—F. C. Krueger
 Lincoln—St. Johns—C. Hoffmann
 Longgrove—Evangelical—A. Kalkbrenner
 Loran—Ebenezer—K. Kielhorn
 Lyons—St. Johns—Geo. Lienhardt
 Manhattan—St. Pauls—P. Stappenbeck
 Mannheim—St. Pauls—F. Bosold
 Matteson—Zion—A. Hosto
 Melrose Park—St. Johns—
 Minier—St. Johns—W. H. Aufderhaar
 Minonk—St. Pauls—Th. Kettelhut
 Mokena—St. Johns—W. Kreis
 Monee—St. Pauls—A. B. Gaebe
 Naperville—St. Johns—F. Klingeberger
 Niles Center—*St. Peters—J. J. Mayer
 Northfield—(Shermerville)—St. Peters—
 F. Schaefer
 North Grove—Zion—E. Bloesch
 Palatine—St. Pauls—T. F. Bierbaum
 Papineau—Immanuel—A. Mayer
 Pekin—St. Pauls—
 Peotone—Immanuel—J. A. Hotz
 Peotone Tp.—St. Johns—A. Klug
 Petersburg—*St. Pauls—
 Plano—St. Johns—C. F. Baumann
 Plato Center—*St. Pauls—H. Jacoby
 Plumgrove—St. Johns—F. Ernst
 Richton—St. Pauls—A. Hosto
 Sandwich—Trinity—A. F. Schemmer
 Schiller Park—*Un. Ev.—F. Bosold
 Sidney—St. Pauls—D. Blasberg
 Thornton—Friedens—Fr. Grosse
 Union—*St. Johns—M. Stommel
 Wallingford—St. Peters—A. Klug
 Washington Tp.—St. Johns—
 C. Seidenberg
 West Chicago—Michael—E. W. Kroencke
 Wheaton—*.....—Theo. Holdt

b) Indiana

Crownpoint—St. Johns—F. Peter
Dyer—Zion—E. Bloesch
Hammond—Immanuel—C. Schaeffer

c) Institutions

Elmhurst College—Pres. H. J. Schiek
Orphans' Home and Home for the Aged,
Bensenville—E. Pinckert
Deaconess Home, Lincoln—C. Hoffmann
Deaconess Home, Chicago—F. Weber

Number of churches.....131

11. OHIO DISTRICT

a) Ohio

Amherst—St. Peters—A. Egli
Baltic—Zion—P. Bassler
Bucks Tp.—*St. Pauls—P. Bassler
" —St. Peters—P. Bassler
Bolivar—St. Johns—Silas P. Bittner
Chattanooga—St. Pauls—S. Egger
Chester Tp.—*St. Johns—G. Nussmann
Chillicothe—St. Johns—K. A. Roth
" —Salem—L. G. Weber
Cleveland—Bethany—H. E. Voss
" —Christ—H. Kamphausen
" —Ebenezer—G. C. Maul
" —Friedens—
" —Immanuel—Th. P. Frohne
" —*St. Johns—H. Vieth
" —St. Matthews—
" —Theo. W. Mueller
" —*St. Pauls—
" —Adolf Schmidt, Ph. D.
" —*Schifflein Christi—
" —John S. Huebschmann
" —Trinity Ev.—
" —O. P. Schroerluke
" —United Ev. Prot.—O. Rusch
" —*United Ev. Prot.—
" —C. W. Bernhardt
" —Zion—B. W. Wulfmann
Columbus—*St. Johns—T. Lehmann
" —St. Pauls—A. H. Knipping
Convoy—St. Johns—
Coshocton—Evang.—P. Saleste
Crookedrun—Salem—Theo. Schlundt
Dennison—*St. Pauls—Theo. Schlundt
Dover—St. Johns—Theo. Schlundt
Dover Tp.—St. Pauls—Silas P. Bittner
Elliston—*Trinity—A. F. Abele
Elmore—St. Johns—E. J. Soell
Elyria—St. Pauls—G. W. Krause
Genoa—St. Johns—F. Mittendorf
Goshen Tp.—*St. Peters—M. F. Bierbaum
Halifax—Zion—P. Bassler
Independence—*St. Peters—
Jackson—Immanuel—
Kenton—St. Johns—M. F. Bierbaum
Kettlersville—*Immanuel—A. Dietze
Lorain—St. Johns—Theo. Merten
Loudon Tp.—St. Johns—*A. J. Daniel
Loudonville—Trinity—W. F. Kicker
Mansfield—St. Johns—G. A. Kienle
Marion—Salem—D. J. Moritz
Massillon—St. Johns—J. E. Digel
Millersburg—St. Johns—W. J. Bartels
Millbury—*St. Peters—H. Spangenberg
Minersville—*St. Pauls—L. G. Weber
Monroeville—*Immanuel—C. J. Keppel
Navarre—*St. Pauls—J. E. Digel
Newark—*St. Johns—E. N. Krafft
New Bremen—St. Peters—
H. S. von Ragué

" —*St. Pauls—
W. F. Henninger
Oak Harbor—*St. Pauls—H. C. Klutey
Oxford Tp.—St. Johns—C. J. Keppel
Parma—St. Pauls—
Pomeroy—Friedens—G. Nussmann
Portsmouth—German Evangelical—
S. Lindenmeyer
Port Washington—St. Pauls—
P. C. Kaefer
Sandusky—Immanuel—Theo. Eisen
" —*St. Stephens—H. E. Pfeiffer
Seneca Tp.—Jerusalem—*A. J. Daniel
South Amherst—St. Johns—A. Egli
South Webster—St. Johns—R. J. Loew
Springfield—*St. Johns—P. Pfeiffer
Strasburg—St. Johns—
Sugarcreek Tp.—Immanuel—R. J. Loew
Tiffin—St. Johns—A. Klick
Toledo—St. Pauls—P. D. Lehmann
Valley City—Immanuel—H. Hahn
Vanwert—St. Peters—L. Schmidt
Wapakoneta—*St. Pauls—C. Edw.
Schmidt
Washington Tp.—St. Peters—
G. A. Kienle
Waverly—Ger. Ev.—
Westpark—Immanuel—H. Juergens
Winesburg—*Zion—
Wooster—Christ—
Wren—St. Pauls—
Zanesville—*Pilgrim—R. R. Fillbrandt
Zoar—.....*Silas P. Bittner
Number of churches.....81

12. PACIFIC DISTRICT

a) California

Dixon—*Ev. Lutheran—J. Lebart
El Centro—*Evang.—C. Saenger
Lodi—*Immanuel—
Los Angeles—Immanuel—O. Satzinger
" —St. Pauls—J. Nuesch
" —Zion—Jon. Irion
Oakland—St. Marks—L. Hagen
Pasadena—St. Johns Ev.—E. G. Albert
Petaluma—Grace—Geo. Gekkeler
Pomona—St. Johns—J. G. Mangold
Richmond—*St. Pauls—A. M. Bahnsen
Sacramento—*Friedens—J. Lebart
San Bruno—*St. Johns—*A. Limper
Santa Cruz—*Mission—
San Diego—Zion Evang.—
San Francisco—St. Johns—G. A. Hensel
" —St. Lucas—A. Meyer
" —St. Pauls—
" —K. C. Struckmeier
San Rafael—St. Matthews—
E. H. Jagdstein
Woodland—St. Johns—A. Leutwein

b) Arizona

Casa Grande—*Ev.—C. Saenger
Number of churches.....21

13. PENNSYLVANIA DISTRICT

a) Ohio

Benton Tp.—St. Pauls—
W. P. Meisenheimer
Clarington—Imm.—A. E. Kitterer
Hannibal—Zion—F. Schnathorst
Lewisville—St. Peters—
W. P. Meisenheimer
Lowell—St. Johns—O. W. Breuhaus
Marietta—St. Pauls—C. H. Decker

Miltonsburg—St. Peters—*O. A. Muecke
Morton—Salem—F. Schnathorst
Muskingum Tp.—*First Evangelical—
Otto W. Breuhaus
Salem Tp.—St. James—A. E. Kitterer
Steubenville—*Zion—Wm. J. Hausmann
Summit Tp.—St. Johns—*O. A. Muecke
Switzerland Tp.—St. Johns—A. E. Kitterer
Watertown—*St. Johns—
Otto W. Breuhaus
Woodsfield—St. Pauls—

b) Pennsylvania

Dorseyville—Trinity—Henry Fox
Millvale—First Evang.—F. Nickisch
Pittsburg—*St. Peters—J. L. Ernst
N. B. Pittsburgh—*St. Pauls—
O. D. Hempelmann
" " —*St. Peters—
Th. R. Schmale
" " —*First Ev.—A. Ruecker
Sharpsburg—St. Johns—W. A. Bombard
Springgardenboro—St. Peters—
T. Wobus
Zellenople—*St. Johns—Theo. Fischer

c) West Virginia

New Martinsville—*Immanuel—
F. Schnathorst
Wheeling—St. Pauls—A. C. Rasche
Number of churches.....26

14. SOUTH ILLINOIS DISTRICT

a) Illinois

Addieville—*Zion—E. J. Westerbeck
Alhambra—Salem—F. W. C. Warber
Alton—Evangelical—C. W. Heggemeier
Arcola—St. Pauls—C. F. Kniker
Beckemeyer—St. Pauls—E. J. Westerbeck
Belleville—St. Pauls—O. F. Pessel
Belleville—Christ—C. R. Hempel
Bible Grove—St. Pauls—C. Berger
Biddleborn—Ev.—A. Jennrich
Blackjack—*St. Johns—H. Holz
Bluff—*St. Johns—G. F. Brink
Bluff Precinct—Salem—F. Jerger
Breese—St. Johns—J. A. Hoefer
Brighton—St. Johns—W. Barkau
Brownsburg—St. Johns—E. W. Pusch
Burksville—St. Peters—F. Jerger
Carlinville—St. Pauls—W. Riemer
Carlyle—Immanuel—Aug. Doellefeld
Caseyville—Friedens—H. J. Bredehoeft
Central City—Zion—E. Reh
Centralia—St. Peters—
Collinsville—St. Johns—H. J. Bredehoeft
Columbia—St. Pauls—Wm. Schlinkmann
Cordes—St. Johns—
Darmstadt—*Holy Ghost—J. Dorullis
De Camp—Immanuel—†N. Hansen
Near Dollville—Tower Hill Post Office—
St. Pauls—K. J. Mueller
Du Bois—St. Marks—*K. Kluge
Duquoin—St. Johns—W. B. Weltge
Eastfork Tp.—St. Johns—Aug. Doellefeld
East St. Louis—Imm.—E. R. Jaeger
Edwardsville—Eden—H. Rahn
Near Edwardsville—St. Pauls—
F. J. Buschmann
Elkton—*Immanuel—
Evansville—St. Johns—H. Krull
Farina—Friedens—H. H. Wintermeyer
Near Farina—St. Johns—
H. H. Wintermeyer

Fayetteville—*Ger. Prot.—H. Hosto
Floraville—*St. Pauls—M. Kleinau
Fowler—*St. Pauls—
Freeburg—St. Pauls—A. Dreusicke
Freedom (Hecker)—*Friedens—
K. Wiegmann
Garrett—Zion—F. Jerger
Garret—Zion—A. F. Bock
Grantfork—*Ger. Ev.—
Granite City—St. Peters—R. Kofer
" " —*St. Johns—K. Dexheimer
Hamel—Immanuel—A. Seffzig
Harrisonville—*St. Peters—
T. Wittlinger

Hecker—*Friedens—K. Wiegmann
Highland—*Prot.—C. E. Miché
Hookdale—St. Peters—A. D. Rahn
Hoyleton—Zion—M. Schroedel
Irvington—Friedens—L. Rauch
Jamestown—*St. Pauls—
Jerseyville—Friedens—P. Stange
Johannisburg—*St. Johns—Th. O. Uhdau
Lakecreek—*St. Pauls—C. A. Th. Mysz
Lebanon—*St. Pauls—P. A. Wobus
Lenzburg—St. Peters—Th. C. M. Kugler
Maeystown—St. Johns—P. Schulz
Marine—*Evangelical—Paul Buchmueller
Marion—Zion—C. A. Th. Mysz
Marissa—*Friedens—H. Meier
Mascoatiah—St. Johns—B. H. Heithaus
Mattoon—Zion—C. F. Kniker
Near Metropolis City—St. Johns—J. Soell
" " —Zion—
H. Tessmer

Millstadt—Zion—Paul Wendt
Near Millstadt—*Concordia—F. Braun
Moredock—*Ebenezer—Th. Wittlinger
Moro—St. Johns—F. Muehlinghaus
Mount Olive—*Gethsemane—
H. Niedernhoefer
Murphysboro—St. Peters—R. Hohmann
Nashville—St. Pauls—F. Baltzer
New Athens—*St. Johns—K. Barkau
New Baden—Zion—Theo. Baur
New Design—Zion—E. W. Pusch
New Douglas—Salem—M. L. Seyboldt
New Hanover—*Zoar—F. Eggen
O'Fallon—Evangelical—F. J. Langhorst
Ohlman—St. Pauls—K. Friebe
Okaville—St. Peters—H. Baumgaertel
Near Okaville—St. Pauls—
W. Schuessler

Old Ripley—Zion—M. L. Seyboldt
Pana—St. Johns—A. W. Fruechte
Pinckneyville—St. Pauls—
E. C. Brink

Plumhill—St. Johns—W. Jung, Jr.
Prairie du Long—Immanuel—
K. Wiegmann

Prairie du Round—St. Marks—
K. Wiegmann

Quincy—St. Pauls—J. C. Rieger
" —St. Peters—A. Warskow
" —Salem—H. J. Leemhuis

Redbud—St. Peters—H. Buchmueller
Ridge Prairie—St. Johns—
K. Doernenburg

Smithton—*St. Johns—W. H. Hosto
St. Jacob—*Evang.—C. A. Hildebrand
Staunton—St. Pauls—H. Niedernhoefer

Stone Church—*St. Peters—W. Laatsch
Sngarloaf—*Zion—F. Braun
Summerfield—St. Johns—B. Buehler

Trenton—St. Johns—Dan. Buchmueller
Troy—Friedens—G. Dippel
Ursa—Zions—Chas. Meyer

Valmeyer—Evang.—Th. Wittlinger
Waterloo—*St. Pauls—G. F. Brink

b) Louisiana

New Orleans—First Ev.—A. H. Becker
 " " —Carrollton—St. Matthews—
 L. Schweickhardt
 " " —Milan St.—Salem—
 P. M. Schroeder
 " " —*Jackson St.—Evang.—
 J. P. Quinius
 " " —St. Johns—*J. F. Bosold

c) Missouri

Ewing—St. Pauls—

d) Mississippi

Biloxi—First Evang. of Mississippi—
 Number of churches.....113

15. TEXAS DISTRICT

Augusta—*St. James—Robert Mohr
 Birch—Salem—Ad. Friz
 Bishop—Evangelical—*J. Melchert
 Beasley—*Friedens—K. Merkel
 Near Brenham—Immanuel—
 Burlington—*St. Johns—J. Strauss
 Burton—St. Johns—H. Schulz
 Cego—St. Pauls—Robert Mohr
 Cibolo—St. Pauls—C. Kniker
 Converse—*Friedens—C. Kniker
 Corpus Christi—*Evangelical—
 J. Melchert
 Coryell City—Friedens—Th. Pfundt
 Cottonwood—St. Peters Ev.—K. Merkel
 Coupland—St. Peters—G. Krebs
 Coyote—*St. Johns—Theo. Pfundt
 Cypress—*St. Lucas—E. Bekeschus
 Dallas—St. Pauls—A. Romanowski
 Electra—Zion—K. Benkendorfer
 Fredricksburg—*Holy Ghost—A. Koerner
 Ft. Worth—St. Johns—C. Wolff
 Gay Hill—Friedens—
 Gerald—St. Pauls—John Link
 On the Geronimo—*Friedens—
 H. Barnofske
 Houston—First German Ev. Luth.—
 D. Baltzer
 Houston—Bethel—J. Biegeleisen
 Kurten—Zion—J. J. Kasiske
 Near Kyle—St. Johns—
 Leissners School—Christ—F. Lapiens
 Levi—*Zion—J. Strauss
 Lewisville—Friedens—C. Wolff
 Lockhart—Christ—F. W. Budy
 Longworth—*St. Johns—A. Susott
 Lyons—*Immanuel—Ad. Friz
 Marion—Luther—Melanchthon—
 F. Lapiens
 Near Marlin—St. Pauls—G. Deislinger
 Mt. Prairie—St. Stephens—Ad. Friz
 Nash—*St. Johns—K. Merkel
 Navosota—*Friedens—M. Weber
 Needville—Immanuel—K. Merkel
 New Baden—Ebenezer—J. J. Kasiske
 New Bielau—*Ev. Luth. Trinity—
 P. Piepenbrok
 New Braunfels—*First Protestant—
 G. Mornhinweg
 Orange Grove—*Ev. Luth.—A. Artus
 Otto—St. Johns—G. Deislinger
 Redwood—St. Pauls—F. W. Budy
 Riesel—Friedens—J. Jaworski
 Richland—*St. Johns—G. Zucher
 Richmond—Unorganized—K. Merkel
 Robinson—St. Johns—J. Strauss
 Rose Hill—*Evangelical—G. Zucher
 Rowena—Zoar—A. Susott

San Angelo—Immanuel—A. Susott
 San Antonio—Friedens—
 Herbert Brethauer
 " " —Home for the Aged—
 K. Stadler
 Seguin—*Cross—H. Barnofske
 Schulenburg—*Evang.—P. Piepenbrok
 Spring—*Immanuel—J. Biegeleisen
 Spring Branch—St. Peters—E. Bekeschus
 Three Oaks—*Friedens—K. Stadler
 Tynan—*Friedens—A. Artus
 Waco—Zion—J. Jaworski
 Washington—Friedens—M. Weber
 Weimar—*Ev. Luth.—P. Piepenbrok
 West—St. Peters—John Link
 White Oak—St. Johns—E. Bekeschus
 Womack—Zion—Theo. Pfundt
 Zuehl—Redeemer—C. Kniker

Number of churches.....65

16. WEST MISSOURI DISTRICT

Arrow Rock—Zion—H. Schroeder
 Billingsville—St. Johns—R. J. Kurz
 Blackburn—St. Pauls—C. Gabler
 Boonville—Evangelical—R. M. Hinze
 Brazito—Friedens—P. Stoerker
 California—Evangelical—F. Umbeck
 Concordia—Bethel—P. Dietrich
 Emma—St. Johns—C. Nauerth
 Florence—St. Johns—E. J. Moritz
 Grand Pass—Evangelical—C. Gabler
 Hartsburg—Friedens—C. Fr. Stoerker
 Henry—St. Pauls—P. Moritz
 Higginsville—Salem—G. H. Freund
 Independence—St. Lucas—Paul Moritz
 Jamestown—St. Pauls—E. Beissenherz
 Jefferson City—Central—P. Stoerker
 Kansas City—St. Peters—J. Sauer
 Lamb—Immanuel—
 Levasy—Ebenezer—O. E. Pinckert
 Lexington—Trinity—J. C. Bierbaum
 Little Rock—Salem—H. Schroeder
 Lone Tree—*St. Pauls—J. Kreuzer
 Mayview—Zion—T. Berlekamp
 McGirk—Salem—P. Niedermeyer
 Moniteau—Advent—*G. T. Schaefer
 Napoleon—St. Pauls—J. Hauck
 New Franklin—Immanuel—R. G. Kurz
 Parkville—St. Matthews—
 J. Kreuzer
 Pilot Grove—St. Pauls—H. E. Mueller
 Pleasant Grove—St. Peters—E. Beissen-
 herz
 St. Joseph—Zion—F. C. Klick
 " " —Ev. Luth. Zion—
 G. H. Krueger
 South St. Joseph—St. Johns—
 Sedalia—Immanuel—J. F. Helmkamp
 Wellington—St. Lucas—D. J. Helmkamp
 Number of churches.....35

17. WISCONSIN DISTRICT

a) Wisconsin

Ackerville—St. Pauls—P. Grob
 Near Ackerville—St. Johns—P. Grob
 Antigo—Unity—C. Nagel
 Appleton—St. Johns—A. Janke
 Arena—*Friedens—P. A. Schuh
 Arpin—*St. Johns—J. Paulowiet
 Athens—Christ—E. Wilking
 Beechwood—*St. Johns—K. Kuenne
 Berlin—Salem—*R. Buelow
 Blackcreek—*St. Johns—P. Thomas
 Blackwolf—New Bethel—C. Mack

- Boltonville—*St. Johns—K. Kuenne
 Brillion—Friedens—J. J. Bizer
 Brookfield—Trinity—P. David
 Browntown—Friedens—F. Klinschewsky
 Butler—Friedens—P. David
 Byron Tp.—Bethel—H. Mueller
 Cadott—Zion Ev.—B. Schori
 Calumet Harbor—St. Pauls—P. Beecken
 Cecil—St. Johns—H. Greuter
 Cedarland—*St. Pauls—R. Ditter
 Cicero—*St. Johns—P. Thomas
 Colby—St. Johns—M. Peper
 Collins—St. Pauls—P. Schoppe
 Corning—*St. Pauls—M. Schmidt
 Cudahy—Christ—H. Niefer
 Darlington—*Ev. Immanuel—P. A. Schuh
 Dorchester—Friedens—J. Bizer
 Durham—Bethlehem—S. Gonser
 Edgar—St. Pauls—E. Wilking
 Elkhart—St. Johns—W. Wuestenberg
 Elk Mound—Friedens—B. Schori
 Ellsworth—St. Pauls—R. E. Schwarze
 Erin—St. Pauls—J. Kusch
 Fall Creek—Ev. Luth. Friedens—
 B. Schori
 Fillmore—St. Martins—H. Erber
 Fond du Lac—Friedens—C. Grauer
 Fort Atkinson—Friedens—M. Zutz
 Friendship—Christ—C. Mack
 Grand Rapids—*.....—J. Paulowit
 Greenbush—*St. Johns—M. Rosenfeld
 Hales Corners—*Immanuel—S. Gonser
 Hartford—St. Johns—A. Kuhn
 Hickorygrove—St. Johns—G. Krumm
 Jackson—St. Peters—G. Kuecherer
 " —*Friedens—G. Kuecherer
 Jorden—Ebenezer—F. Klinschewsky
 Kewaskum—*Friedens—F. Mohme
 Kohlsville—St. Johns—G. Recht
 Lancaster—Bethlehem—L. Schmidt
 Lannon—*Christ—E. Beier
 Libertyridge—St. Pauls—E. Holder
 Lomira—*Evang. Friedens—C. Grauer
 Manitowoc—St. Johns—P. Schoppe
 Marinette—Friedens—W. Leonhardt
 Marion, Grant Co.—Imm.—G. Krumm
 Medford—Evang.—J. Bizer
 Marshfield—St. Pauls—G. Schmeisser
 Meeme—*St. James—H. L. Barth
 Menomonee Falls—*St. Pauls—
 A. C. Ludwig
 Merrill—St. Stephens—M. Schmidt
 Merton—St. Johns—J. Kusch
 Milan—St. Johns—M. Peper
 Milwaukee—Bethel—E. Gehle
 " —Christ—H. Niefer
 " —Friedens—W. Schlinkmann
 " —Glaubens—P. L. Stange
 " —Immanuel—P. Goldstern
 " —St. Pauls—J. Merzdorf
 " —Salem—D. Reichle
 " —Tabor—E. J. Fleer
 " —Trinity—F. G. Ludwig
 " —Zion—G. Fischer
 Monroe—St. Johns—P. A. Schuh
 Mosel—*St. Marks—H. L. Barth
 Oakgrove—St. Johns—W. Diehl
 Oconto—St. Pauls—*C. Chworowsky
 Oshkosh—Immanuel—W. Suessmuth
 " —St. Pauls—Th. Irion
 Perkinstown—Friedens—J. Bizer
 Portage—Trinity—J. Reichert
 Port Washington—Friedens—S. Lefkovic
 Random Lake—Friedens—K. Kuenne
 Reedsville—Friedens—J. J. Bizer
 Rhine—St. Peters—F. Zeh
 Richfield—*St. James—G. Klein
 Ripon—*Ev. Lutheran—F. Kuether
 Rockfield—*Christ—G. Klein
 Rockfield—*Zoar—C. Fischer
 Russell—St. Pauls—M. Rosenfeld
 Saukville—St. Peters—J. Schaefer
 Schleisingsville—St. Johns—R. Ditter
 Schofield—Friedens—G. F. Schuetze
 Scott—St. Pauls—J. Reichert
 Shawano—Friedens—E. Kollath
 Sheboygan—Evangelical—E. Krueger
 Silvercreek—*St. Pauls—K. Kuenne
 South Germantown—*St. Johns—
 V. Crusius
 South Milwaukee—St. Lucas—
 A. Blankenagel
 Stevens Point—Friedens—G. Schmeisser
 Sussex—Zion—E. Beier
 Tigerton—*Ev. Luth. Zion—
 G. F. Schuetze
 Tomah—Zion—R. Rami
 Town Hermann—St. Johns—A. Helm
 Town Oakland—St. Johns—
 L. R. Moessner
 Union—*Evangelical—L. Schmidt
 Waubeka—*St. Pauls—H. Erber
 Wausau—St. Pauls—E. Grauer
 Wauwatosa—St. Pauls—R. Grunewald
 Wayne—St. Pauls—F. Klinschewsky
 Whitewater—Friedens—M. Zutz
- b) Michigan
 Iron Mountain—*Ev.—*C. Chworowsky
 Menominee—Trinity—W. Leonhardt
 Number of churches.....112
18. COLORADO MISSION DISTRICT
 Briggsdale, Colo.—*St. Pauls—
 Brighton, Colo.—Emaus—*H. Kauerz
 Cody, Wyo.—*St. Johns—
 Delta, Colo.—St. Pauls—F. Brennecke
 Denver, Colo.—Friedens—H. A. Schmidt
 " —*St. Pauls—
 " —O. G. Wichmann
 " —Salem—G. A. Schmidt
 Fort Collins, Colo.—Immanuel—
 E. Hergert
 Ft. Morgan, Colo.—Immanuel—
 A. Fuenning
 Glenwood Springs, Colo.—Unorganized—
 O. G. A. Eyrieh
 Grand Junction, Colo.—St. Johns—
 O. G. A. Eyrieh
 Greeley, Colo.—St. Johns—Chr. Buckisch
 Idaho Falls, Idaho—*First Evang.—
 B. H. Leesmann
 Keota, Colo.—Zion—*J. Kisselmann
 Keota, Colo.—*Friedens—*J. Kisselmann
 Kimama, Idaho—*Ev. Luth. Zion—
 E. Wagner
 Laramie, Wyo.—St. Pauls—
 W. Schmidt
 Leadville, Colo.—Unorganized—
 O. G. A. Eyrieh
 Lingle, Wyo.—*St. Pauls—
 F. F. Steinmark
 Longmont, Colo.—Zion—W. Werner
 Louisville, Colo.—St. Pauls—F. Leonhard
 Lovell, Wyo.—Zion—*W. M. Schuster
 Loveland, Colo.—*Bethlehem—
 Monida, Mont.—Unorganized—
 B. H. Leesmann
 Montrose, Colo.—St. Johns—
 F. Brennecke
 Ogden, Utah—St. Pauls—*A. Persch
 Owienza, Idaho—*Immanuel—
 Geo. Eichler

Paul, Idaho—Salem—Geo. Elchler	
Powell, Wyo.—Unorganized—	E. Wagner
Roberts, Idaho—Unorganized—	*A. Persch
Salt Lake City, Utah—Mission—	*J. Kisselmann
Sedgwick, Colo.—*Ev. Luth. Friedens—	G. A. Eyrich
Silt, Colo.—*Immanuel—O. G. A. Eyrich	
Sugar City, Idaho—St. Pauls—	E. Wagner
Windsor, Colo.—Zion—Paul Jueling	
Worldand, Wyo.—*St. Pauls—	
Number of churches.....	35

19. WASHINGTON MISSION DISTRICT

Everett, Wash.—Zion—E. Horstmann
Farmer, Wash.—Immanuel—
Gresham, Ore.—Zion—H. Gebhardt
Parma, Idaho—Mission—
F. C. Rueggeberg
Payette, Idaho—Ev. Luth.—
F. C. Rueggeberg
Portland, Ore.—St. Pauls—J. Hergert
Portland, Ore.—Friedens—A. Wehrli
Seattle, Wash.—St. Pauls—E. Baltzer
Spokane, Wash.—First Ev.—F. A. Reller
Waterville, Wash.—Mission—
Number of churches.....JO

CANADA MISSION DISTRICT

Brown P. O., Man.—Ev. Immanuel—
P. E. Winger
Morden, Man.—Ev. Zion—P. E. Winger
Winnipeg, Man.—First Ev. Luth.—
F. E. Winger
Winnipeg, Man.—St. Johns Ev.—
Gust Winger
Number of churches.....4

MONTANA MISSION DISTRICT

Culbertson—Friedens—H. B. Witzke
Near Culbertson—St. Pauls—
H. B. Witzke
East Red Water—Glaubens—E. Stelzig
Froid—Ev. St. Johns—
Fromberg, Mont.—Unorganized—
*W. M. Schuster
Hardin—St. Pauls—*W. M. Schuster
Riverside—Friedens—E. Stelzig
Near Shepherd (Ev. Colony)—Ev. Im-
manuels—G. Kreuzenstein
Sheridan, Wyo.—Ev. Luth. Zion—
Wordan—Ev. Luth. St. Pauls—
*W. M. Schuster
* Number of churches.....10

**MISSION STATIONS IN INDIA
RAIPUR DISTRICT
CENTRAL PROVINCES, INDIA**

a) Bisrampur Station

Pastor & Mrs. M. P. Davis, Bisrampur,
C. P. India

b) Raipur Station

Pastor Jacob Gass, Raipur, C. P., India
Mrs. Jacob Gass, Raipur, C. P., India
Pastor Andrew Stoll, Raipur, C. P., India
Pastor Th. C. Seybold, Raipur, C. P.,
India
Miss Adele Wobus, Raipur, C. P., India
Miss Wilhemina Diefenthaler, Raipur,
C. P., India

c) Baitalpur Station

Pastor J. C. Koenig, Baitalpur, B. N. Ry., via Bhatapara, C. P., India
Mrs. J. C. Koenig, Baitalpur, B. N. Ry., via Bhatapara, C. P., India
Mr. H. I. Waggoner, Baitalpur, B. N. Ry., via Bhatapara, C. P., India
Mrs. H. I. Waggoner, Baitalpur, B. N. Ry., via Bhatapara, C. P., India

d) Parsabhader Station

Pastor A. Hagenstein, Baloda Bazar, C.
P., Raipur District, India.

e) **Mahasamudra Station**

Pastor H. A. Feierabend, Mahasamudra,
C. P., India

f) Sakti Station

Pastor Theophil Twente, Sakti, C. P.,
India
Number of stations.....6

On Leave of Absence

Pastor K. W. Nottrott, 5011 Shaw Ave.,
St. Louis, Mo., U. S. A.
Mrs. K. W. Nottrott, 5011 Shaw Ave.,
St. Louis, Mo., U. S. A.
Miss Ellis Kettler, 301 M St., N. W.,
Washington, D. C., U. S. A.
Pastor O. Nussmann, Mrs. O. Nussmann
Pastor F. A. Goetsch, 3101 St. Louis
Ave., St. Louis, Mo.
Mrs. F. A. Goetsch, 3101 St. Louis, Ave.,
St. Louis, Mo.
Mrs. Helen Suger, 804 Pine St., Sandusky,
Total number of churches.....130



LOCATION OF CHURCHES IN CITIES OF 10,000 INHABITANTS OR OVER

(Churches not named in this list were not reported to the editor.)

The name of the city is given first, then name of the church and address, and finally
the name of the pastor.

Alabama

Birmingham—Friedens—21st & F Ave., South—A. S. Ebinger

Arkansas

Little Rock—St. Paul's—11th and Ringo Sts.—C. Fritsch

California

Los Angeles—Immanuel—337 E. Jefferson St.—O. Satzinger
 " —St. Paul's—Washington & Trinity Sts.—J. Nuesch
 " —Zion—111 N. Breed St.—Jon. Irion
 Oakland—St. Mark's—722 Filbert, betw. 7th & 8th Sts.—L. E. K. Hagen
 Pasadena—St. John's—E. Orange Grove & Fair Oak Ave.—E. G. Albert
 Pomona—St. John's—8th & Louisa Sts.—J. E. Mangold
 San Diego—Zion—532 21st St.—
 San Francisco—St. John's—Larkin St., betw. Broadway & Vallejo—A. G. Hensel
 " —St. Luke's—15th, near Church St.—Alfred Meyer
 " —St. Paul's—1419 Howard, betw. 10th & 11th Sts.—K. C. Struckmeier
 Sacramento—Oak Park Sta.—1st Ev.—3608 6th Ave.—J. Lebart

Colorado

Denver—Salem—26th & Lawrence Sts.—G. A. Schmidt
 " —St. Paul's—W. 28th Ave. & Zuni St.—O. Wichmann
 Fort Collins—Immanuel—Remington & Olive Sts.—E. Hergert
 Greeley—St. Johns—4th Ave. & 10th St.—Chr. Buckisch

District of Columbia

Washington—*Concordia—20th & G Sts., N. W.—C. W. Locher

Florida

Jacksonville—Ev. Luth.—Theo. Hauck
 Tampa—.....—Theo. Hauck

Georgia

Atlanta—St. John's—S. Forsyth & Garnett Sts.—W. Hauff

Idaho

Boise—St. Paul's—817 Franklin St.—F. H. Freund

Illinois

Alton—Evangelical—526 E. 8th St.—O. W. Heggemeier
 Aurora—St. John's—5th St. & North Ave.—C. F. Baumann
 Belleville—Christ—26 N. West St.—C. R. Hempel
 " —St. Pauls—123 W. B. St.—O. F. Pessel
 Belvidere—St. John's—Cor. Main & E. Madison—D. Jensen
 Bloomington—Friedens—Front & Lee Sts.—E. Klimpke
 Champaign—St. Peter's—405 E. University Ave.—H. F. Mueller
 Chicago—St. Andrew's—28th St. & Karlov Ave.—H. H. Moeller
 " —Bethany—Irving Park Blvd. & Paulina St.—W. Grotefeld
 " —Bethel—114th & State Sts.—J. Goebel
 " —Bethlehem—Magnolia Ave. & Diversey Parkway—John Scheuber
 " —Christ—Francisco & Lexington Sts.—E. Rathmann
 " —Eden—Gunnison & Leclair Aves.—G. A. Niedergesaess
 " —Epiphany—Bradley Place & N. Robey St.—C. F. Weisse
 " —First English Evangelical—3070 Palmer Square—L. Goebel
 " —Friedens—N. 52nd & Justine Sts.—
 " —Chapel—62nd & Lincoln Sts.—
 " —Gethsemane—Cor. Monticello & Belleplaine Aves.—F. H. Krohne
 " —Calvary—Central Ave. & Rice St.—R. B. Fiedler
 " —Immanuel—E. 70th St. & Michigan Ave.—J. Bollens
 " —Oak Park—Evangelical—Z. Egartner
 " —St. John's—Moffat St. & Campbell Ave.—H. Stamer
 " —St. John's (N. S.)—Garfield & Mohawk Sts.—Alfr. E. Meyer
 " —St. Luke's—W. 62nd & Green Sts.—Theo. Papsdorf
 " —St. Mark's—W. 35th St. & Lowe Ave.—W. Gaertner

- Chicago—St. Matthew's—Washtenaw Ave. & Iowa St.—H. Kroenke
 " —Nazareth—Altgeld St. & Talman Ave.—A. Glade
 " —Nicolai—St. Louis Ave. & Noble St.—G. Pahl
 " —St. Paul's—Orchard & Kemper Place—R. A. John & J. Pister
 " —St. Paul's (Rose Hill)—Edgewater Ave., near Clark St.—Otto Kuhn
 " —St. Peter's—Cortez & Oakley Aves.—G. J. Lambrecht, H. E. Lambrecht,
 Assistant pastor
 " —St. Peter's (South Chicago)—Ave. L & E. 103rd St.—W. Breitenbach
 " —Philippus—W. 36th St. — Seeley Ave.—A. Fleer
 " —St. Stephen's—Karlof & Wabansia Aves.—B. C. Ott
 " —Salem—228 W. 25th St.—Jos. A. George
 " —Salem Mission—6818 S. Emerald Ave.—Jos. A. George
 " —Tabor—Leamington & Belle Plaine—F. W. Schroeder
 " —Trinity—22nd Place & Robey St.—Julius Kircher
 " —Zion—Ashland Ave. & Hastings St.—C. A. Koenig
 " —Zion—W. 80th & Normal Sts.—Alf. Menzel
 " —Zion—Throop & 100th Sts.—M. Lienk
 Chicago Heights—St. John's—S. W. Cor. 16th & Vincennes Ave.—Fr. Grosse
 Collinsville—St. John's—Co. Clay & Seminary Sts.—H. J. Bredehoeft
 Danville—St. Johns—E. Main & Buchanan Sts.—Bruno Howe
 East St. Louis—Immanuel—14th St., betw. State St. & Illinois Blvd.—E. R. Jaeger
 Elgin—St. Paul's—Center & Division Sts.—H. Jacoby
 Freeport—St. John's—104 Union St.—Dan. C. Bierbaum
 Galena—St. John's—
 Granite City—St. Peters—21st & C Sts.—Rob. Kofer
 Kankakee—St. John's—195 N. Entrance Ave.—M. C. Hoefer
 Kewanee—St. Peter's—W. Central Blvd. & Grove St.—G. D. Fleer
 Lincoln—St. John's—Union & 5th Ave.—C. Hoffmann
 Mattoon—Zion—216 N. 21st St.—C. F. Kniker
 Moline—*St. Paul's—F. W. Schnathorst
 Pekin—St. Paul's—Seventh & Ann Eliza Sts.—
 Quincy—Ev. Salems—9th & State—H. J. Leemhuis
 " —Ev. Luth.—St. Peter's—9th & York Sts.—A. Warskow
 " —St. Paul's—329 Monroe St.—J. C. Rieger

Indiana

- Evansville—Bethel (English)—Cor. Jefferson Ave. & Garvin St.—E. Kockritz
 " —*St. Johns—Cor. Lower 3rd & Ingle Sts.—Wm. N. Dresel
 " —St. Luke's—Cor. E. Virginia St. & Baker Ave.—
 " —St. Matthews—Avondale—*Walter A. Scheer
 " —St. Paul's—Cor. W. Michigan St. & 12th Ave.—Th. Haas
 " —Zion—Lower 5th, betw. Ingle & Bond Sts.—J. U. Schneider
 Indianapolis—Friedens—Parkway Ave. & Alabama St.—L. Kleemann
 " —St. John's—Sanders & Leonard Sts.—W. E. Uhrland
 " —St. Paul's—Ashland Ave. & 13th Sts.—J. Frohne
 " —Zion—North & New Jersey Sts.—J. C. Peters and F. R. Daries
 Lafayette—St. John's—Elizabeth & Eleventh Sts.—Hans Zumstein
 Michigan City—St. John's—S. W. Cor. 9th & Franklin Sts.—P. Irion
 New Albany—German Ev.—Spring St., betw. Bank & First Sts.—F. A. Meusch
 South Bend—St. Peter's—415 W. LaSalle—Hugo Weichelt
 " —Zion—S. St. Peter & E. Wayne Sts.—W. Goffeney
 Terre Haute—St. Paul—J. C. Hansen
 Vincennes—St. John's—5th & Shelby Sts.—J. H. Overbeck

Iowa

- Burlington—First Evangelical—Cor. 6th & Columbia Sts.—J. H. Buescher
 " —St. Luke's—Cor. 14th & South Sts.—W. Marten
 " —Zion—5th St., betw. Columbia & Washington Sts.—J. Erdmann
 Creston—St. John's—Fremont & Maple Sts.—J. E. Birkner
 Council Bluffs—St. John's—Union & Pierce Sts.—A. Graber
 Ft. Madison—St. John's—4th & Walnut Sts.—F. E. J. Schenk
 Keokuk—St. Paul's—11th & Exchange Sts.—A. H. Bisping
 Marshalltown—Friedens—S. 4th & Linn—J. Ziegler
 Rock Island—Friedens—12th St. & 12th Ave.—F. J. Rolfe

Kansas

- Atchison—Zion—Ninth & Santa Fe—
 Kansas City—Zion—645 Orville—A. A. Kitterer
 Lawrence—St. Paul's—831 Illinois St.—T. Tillmanns
 Leavenworth—Salem Evangelical—5th & Arch Sts.—*Alb. J. Koch
 Topeka—St. Paul's—3d & Hancock Sts.—T. Tillmanns
 Wichita—Friedens—120 E. Waterman—E. W. Berlekamp

Kentucky

- Louisville—Bethlehem—6th, near Hill St.—J. Klingeberger
 " —Clifton—Payne Rastetter Aves.—H. Kettelhut
 " —Christ—Barrett & Breckenridge Sts.—W. Krueger

Louisville—Evangelical—41st & Hermann Sts.—W. J. Bartels
 " —Immanuel—Transit & Bardstown Road—Ph. Wiggemann
 " —St. James—Bennet St. & Woodruff Ave.—H. Kettelhut
 " —St. John's—Clay & Market Sts.—S. A. John
 " —St. Luke's—W. Jefferson, near 19th St.—Theo. Haefele
 " —St. Matthew's—611 E. St. Catherine—L. Hohmann
 " —St. Paul's—East Broadway, near Brook St.—W. F. Mehl
 " —St. Peter's—W. Jefferson, near 13th St.—David Brüning
 " —Parkland—26th St. & Grand Ave.—F. C. Kuebler
 Newport—St. Paul's—24 East 8th St.—P. Hausmann
 Owensboro—Zion—T. C. Gebauer

Louisiana

New Orleans—First Evangelical—Carondelet & St. Mary Sts.—A. H. Becker
 " —German Evangelical—Jackson Ave. & Chippewa St.—J. P. Quinius
 " —St. John's—Belfast & Joliet Sts.—J. F. Bosold
 " —St. Matthew's—Dante & Elm Sts.—L. Schweickhardt
 " —St. Paul's—Elenora & Patton Sts.—F. E. McQueen
 " —Salem—Camp & Milan Sts.—P. M. Schroeder

Maryland

Annapolis—St. Martin's—Francis St., near State Circle—G. F. Hahn
 Baltimore—Christ—Beason & Decatur Sts.—*Chas. F. Brandt
 " —Concordia—Walbrook Ave., near Payson St.—F. Giese
 " —*First St. John's—Biddle St., near Pennsylvania Ave.—E. J. F. Dettbarn
 " —*Friedens—Chester St. near Orleans St.—P. G. Frankenfeld
 " —Homestead St. Matthew's—Gorsuch, near Kennedy Ave.—P. L. Schlundt
 " —Morrell Park—10th & James Sts.—R. W. Locher
 " —*St. John's—Lombard & Catherine Sts.—E. G. Kuenzler
 " —St. Luke's—Henrietta & Eutaw Sts.—F. H. Klemme
 " —St. Matthew's—Fayette St. & Central Ave.—
 " —*United—East Ave. & Dillon St.—W. Batz
 " —Immigrant Home—Beason, near Decatur St.—

Michigan

Ann Arbor—Bethlehem—Fourth Ave. South, near Packard St.—G. A. Neumann
 Detroit—Bethany—Seminole & Waterloo Sts.—A. Martin
 " —Bethel—Linwood & Lothrop Sts.—R. Niebuhr
 " —Christ—Roosevelt & Myrtle Sts.—Theo. Jud
 " —Ferndale Ave. Evang. Mission—Ferndale Ave. near Cabot Ave.—Chas. Enders
 " —First St. John's—Russell & Chestnut Sts.—H. Horny
 " —Immanuel—Livernois & Vernor Sts.—A. W. Bachmann
 " —Salem Evangelical—Glendale Ave. West of Hamilton Blvd.—Chas. Enders
 " —St. Luke's—Jos. Campau & Harper Ave.—L. Kleber
 " —St. Mark's—Dix & Military Aves.—A. Mallick
 " —St. Matthew's—Concord & Stuart—O. C. Haass
 " —St. Paul's—17th & Rose Sts.—W. Howe
 " —St. Peter's—Tecumseh & Michigan Aves.—C. A. Haneberg
 " —Trinity—Fort St., near Woodmere Ave.—R. J. Beutler
 Grand Rapids—St. John's—Mt. Vernon Ave. near W. Bridge St.—R. Schreiber
 Jackson—Ger. Ev. St. John's—S. Mechanic & E. Biddle Sts.—A. Beutenmueller
 Lansing—St. Paul's—N. Walnut & Genesee Sts.—E. F. Mayer
 Pt. Huron—St. John's Cor. Pine & 7th—J. Wulfman

Minnesota

Duluth—St. Paul's—10th Ave. E. & 3rd St.—P. T. Bratzel
 Little Falls—St. John's Ev. Luth.—3rd St. & 4th Ave., Northeast—T. Herrmann
 Minneapolis—St. John's—16th Ave. & 3rd St., North—Emil H. Sans
 Rochester—Ev. Friedens—N. Broadway & Winona—W. W. Bunge
 St. Paul—St. Paul's—Cor. Tilton & St. Peters St.—K. Koch
 Stillwater—Ev. St. Peters—430 S. Broadway—F. H. Doellefeld

Missouri

Boonville—Evang.—704 Spring St.—R. M. Hinze
 Cape Girardeau—Cor. Ellis & Merriwether Sts.—R. Lehmann
 Independence—St. Luke's—Main & Farmer Sts.—P. Moritz
 Jefferson City—Central—717 Washington St.—P. Stoerker
 Kansas City—St. Peter's—1323 Oak St.—J. Sauer
 Sedalia—Evangelical Immanuel—Vermont & 4th St.—J. F. W. Helmkamp
 Springfield—St. John's—W. Scott & N. Main Sts.—F. Klemme
 St. Joseph—Ev. St. John—Ohio & Prior Ave.—
 " —Evangelical Zion—9th & Jule Sts.—F. C. Klick
 " —Ev. Luth. Zion—15th & Lafayette—G. H. Krueger
 St. Louis—Bethany—Rosalie & Red Bud Ave.—Fred. H. Krafft
 " —Bethesda—Hoffmeister & Dammert Aves.—J. Kramer
 " —Bethel (English)—Garrison & Greer Aves.—J. F. Meyer

- St. Louis—Bethlehem—5801 South West Ave.—K. W. Nottrott
 " —Christ—Bellvue & Bruno Aves.—J. Varwig
 " —Trinity—Neosho St. & Michigan Ave.—H. T. Bahnsen
 " —Ebenezer—2921 McNair Ave.—L. Suedmeier
 " —Eden—Hamilton & Bartmer Aves.—
 " —Emmaus—Chouteau & Tower Grove Aves.—K. Pieger
 " —Evangelical (Carondelet)—Michigan & Köln Aves.—Ed. Bleibtreu
 " —Friedens—19th St. & Newhouse Ave.—Theo. Obenhellmann
 " —Holy Ghost—Grand Ave. & Page Blvd.—Theo. F. Braun
 " —Immanuel—Euclid & Maple Aves.—
 " —Jesus—12th & Victor Sts.—W. F. Simon, Ph. D.
 " —Nazareth—Morganford Road & Tholozan Ave.—Geo. M. Poth
 " —Second English—Alice Ave. & Grant St.—W. Schlunkmann
 " —St. Andrew's—California Ave. & Juniata St.—E. Pfundt
 " —St. James—College & Blair Aves.—Th. Braun
 " —St. John's—14th & Madison Sts.—T. Haebele
 " —St. Luke's—Tennessee Ave., betw. Shenandoah Ave. & Sidney St.—
 H. Walser
 " —St. Mark's—Russell & McNair Aves.—E. H. Ellits
 " —St. Matthew's—Jefferson Ave. & Potomac St.—H. Drees
 " —St. Paul's—9th St., near Lafayette Ave.—Chapel: Giles Ave. & Potomac
 St.—J. Irion; Otto Press, Assistant Pastor
 " —St. Peter's—Chouteau Place, St. Louis & Warne Aves.—Wm. Hackmann
 " —St. Stephen's—Gimblin & Halls Ferry Road—O. Kienker
 " —Redeemer—6452 S. Kingshighway—H. Friz
 " —Salem—Marcus & Margaretta Aves.—P. Langhorst
 " —Salvator—Plover & Thekla Aves., Walnut Park—S. H. Albrecht
 " —Zion—25th & Benton Sts.—M. L. Kramer

Nebraska

- Lincoln—St. John's—10th & New Hampshire Sts.—D. Maul
 " —St. Paul's—13th & F Sts.—Ad. Matzner
 Omaha—St. John's—24th & Vinton Sts.—W. Schaefer

New York

- Albany—Evangelical Prot.—Alexander & Clinton Sts.—H. Reller
 Auburn—St. Luke's—Seminary Ave., betw. Seminary & Franklin Sts.—H. Retter
 Amsterdam—Ev. Luth. Zion—Grove & Liberty Sts.—F. E. C. Haas
 Buffalo—St. Andrew's—Genesee & Domedion—T. Lehmann
 " —Bethany—Eaton, near Jefferson—C. Loos
 " —Bethlehem—Genesee & Parade Circle—A. Goetz
 " —Calvary—Fillmore, near Dewey Ave.—J. Kulbartz
 " —Christ—Clinton & Baltz—A. Zink
 " —Friedens—Eagle, opposite Monroe—
 " —Immanuel—Military Road & Glor—H. L. Streich
 " —St. James—Jefferson Ave., near High—Ph. Spaeth
 " —St. John's—Amherst, near East—O. Wittlinger
 " —St. Luke's—Richmond Ave. & West Utica—W. Werheim, D. D.
 " —St. Mark's—Oak, near Tupper—Paul Zwilling
 " —St. Matthew's—Swan & Hageman—O. C. Laubengayer
 " —St. Paul's—Ellicott, near Tupper—C. G. Haas
 " —St. Peter's—Genesee & Hickory—T. Bode
 " —St. Stephen's—Peckham & Adams Sts.—W. Schild
 " —Pilgrim—Best & Herman Sts., opposite Humboldt Park—G. Siegenthaler
 " —Salem—F. D. Oberkircher
 " —Salem—Calumet & Garfield—H. F. Grotefeld
 " —Trinity—Gold, near Ludington—H. Kraemer
 Brooklyn—Bethlehem—Cortelyou Rd. & E. 7th St.—W. E. Bourquin
 Corning—Immanuel—W. 1st St.—R. Vieweg
 Dunkirk—Ev. Luth. St. John's—4th & Leopard—Carl G. Haas
 Elmira—First Ev.—Madison & Carroll—R. Vieweg
 Hornell—St. Paul's—Cor. Elm. & John Sts.—H. A. Dies
 Lockport—St. Peter's—Locust & South Sts.—J. Schauer
 New York City—Ev. Luth. Saviour—187th St. N. Fordham Rd.—*H. von Hollen
 " —St. Paul's—2136 Newbold Ave. (Westchester)—J. P. Schwab
 " (Manhattan)—St. Paul's—Cor. 111 St. & Lexington Ave.—H. Rexroth
 North Tonawanda—Friedens—Cor. Schenk & Vandervoort—E. A. Schulz
 " —St. Peter's—1208 Oliver St.—Theo. Mueller, lic.
 Rochester—ChristEv.—129 Jackson St., near Parkland Ave.—Bernard J. Tepas
 " —St. Paul's—Fitzhugh St., near Church—R. Stave, Ph. D.
 " —Chapel: Cor. Norton & Jewel Sts.—R. Stave, Ph. D.
 " —Salem—Franklin, near St. Paul St.—Fr. Frankenfeld
 " —Trinity—Cor. Child & Wilder Sts.—O. Reller
 Rome—Ev. Luth. Trinity—S. James and Ridge Sts.—A. A. Juergens
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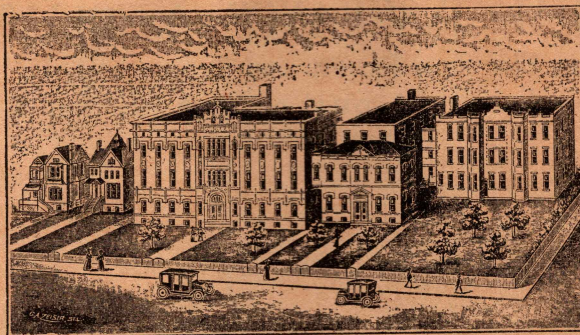
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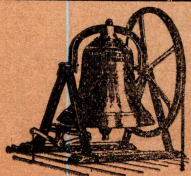
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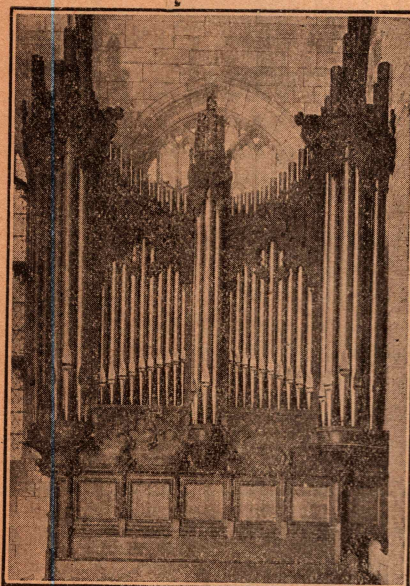
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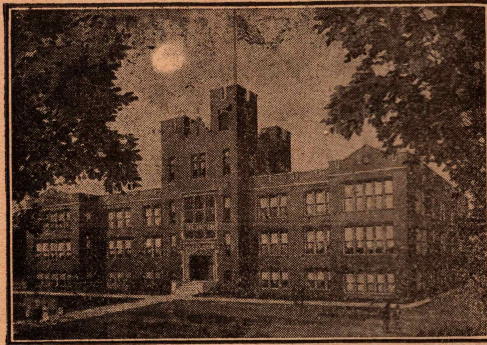
He was a simon-pure edition de luxe lady killer, and the girl in the seat opposite him was easy to look at. Further, she looked demure and shy and impressionable.

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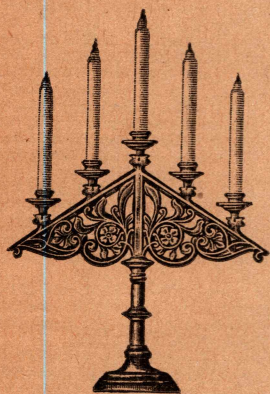
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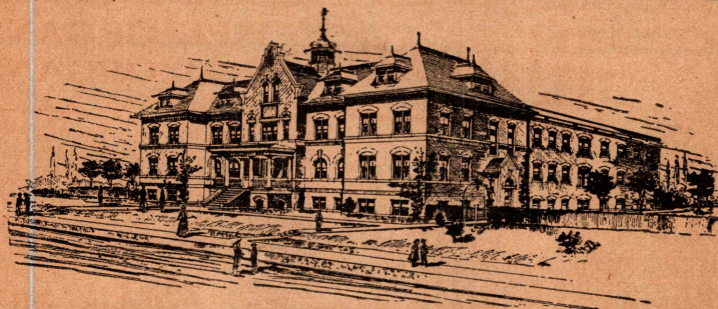
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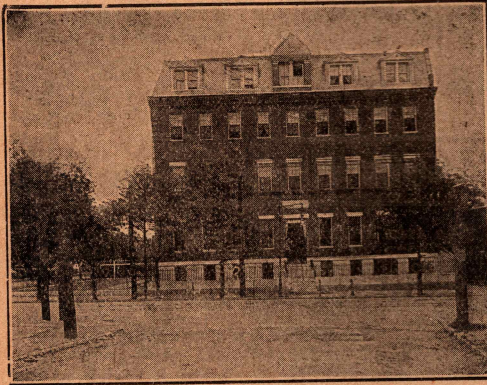
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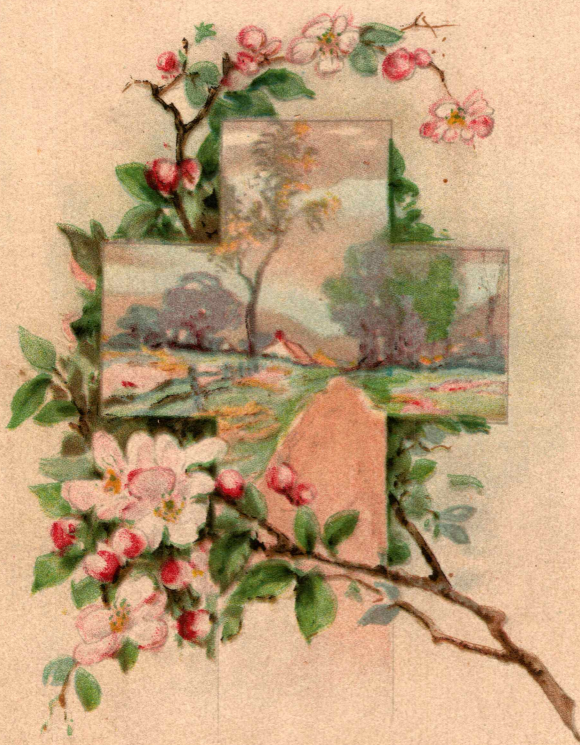
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As thy Days,
so shall thy Strength
be. Deut. 33:25